The Churchman.

REV. WILLIAM WALTON, A. M., EDITOR.

"The Church of the Living God, the Pillar and Ground of the Truth."

VOLUME XIX. NO. 27.—WHOLE NUMBER 963.

PUBLISHED FOR THE PROPRIETOR,

NEW-YORK, SATURDAY, SEPTEMBER 1, 1849.

AT NO. 12 JOHN-STREET.

Daily Public Worship.

PUBLIC WORSHIP is celebrated, every Week-day, in this city, and Brooklyn, as follows:

In TRINITY CHURCH, ... At 9 A. M. and 3 P. M.
In ALL SAINTS' CHURCH . . . . . . 6 1-2 "
In ST. LUKE'S CHURCH . . . . 8 " 6 1-2 "
Holy Communion every Sunday at 7 A. M., except 2nd Sunday in the month, at the usual hour.
In ST. CLEMENT'S CHURCH . . . . . 8 "
In CALVARY CHURCH . . . . 8 " and 6 P. M.
In CHURCH OF THE ANNUNCIATION . . 6 " and 6 "
In CHURCH OF THE HOLY COMMUNION . 7 1-2 and 6 "
On Fridays, evening Prayer, with Lecture, at 7 1-2 P.M., and on Saints' Days a second service, Lecture and Offertory, at 11 o'clock A. M.
In EMMANUEL CHURCH . . . . 8 A. M., and 5 P.M.
In CHURCH OF THE HOLY APOSTLES . . 8 "
In GRACE CHURCH BROOKLYN HEIGHTS, . 6 " and 6 "

Calendar for September.

2. Thirteenth Sunday after Trinity.
9. Fourteenth Sunday after Trinity.
16. Fifteenth Sunday after Trinity.
19. Ember Day.
21. St. Matthew the Apostle. Ember Day.
22. Ember Day.
23. Sixteenth Sunday after Trinity.
29. St. Michael and All Angels.
30. Seventeenth Sunday after Trinity.

Clergy of the Protestant Episcopal Church

In the City of New-York, and its vicinity.

Onderdonk, D. D., Rt. Rev. Benjamin T., 106 Franklin st.
Abercrombie, Rev. Richard M., Cor. 10th Av. and 155th st.
Anthon, D. D., Rev. Henry, 2d Avenue, corner of 10th st.
Balch, D.D., Rev. Lewis P. W., 98 2d Avenue.
Bedell, Rev. Gregory T., corner of 10th st. and 5th Avenue.
Berrian, D. D., Rev. William, 50 Varick st.
Berry, Rev. Samuel V., 4 York st.
Carter, Rev. Lawson, 24th st., near Lexington Avenue.
Carter, Rev. Timothy J., 24th st., near 4th Avenue.
Clapp, Rev. Caleb, 6th st., 3 doors east of Avenue C.
Colton, Rev. Calvin, New York Hotel, Broadway.
Cook, Rev. Edwin R. T., 98 Twelfth st.
Cook, Rev. Thomas, 276 Houston st.
Cox, Rev. Richard, 142 Mercer st.
Cox, Rev. Samuel, 101 Chambers st.
Draper, Rev. George B., 127 McDougal st.
Duffie, Rev. Cornelius R., 64 Lexington Avenue.
Eigenbrodt, Rev. Wm. E., 53 Amity st.
Evans, Rev. Benjamin, 172 Broome st.
Everett, Rev. William, 9th Av. near 23d st.
Forbes, D. D., Rev. John M., 477 Hudson st.
Frost, Rev. Wm. J., 722 Broadway.
Hackley, D. D., Rev. Charles W., 3 College Green.
Haight, D. D., Rev. Benj. I., Theo. Sem., Chelsea Sq., 20th-st.
Halsey, Rev. Charles H., 21 N. Moore st.
Hart, Rev. A. Bloomer, 5 Mercer st.
Harwood, Rev. Edwin, 5th Avenue and 79th st.
Hawks, D.D. LL. D., Rev. Francis L., 18 Eleventh st.
Henry, D. D., Rev. Caleb S., 146 Macdougal st.
Higbee, D. D., Rev. Edward Y., 159 Chambers st.
Hobart, Rev. John H., 20 14th-st., near University Place.
Hollingsworth, Rev. Samuel, 6 8th Avenue.
Houghton, Rev. George H., 36 East 27th st.
Howland, Rev. Robert S., 9th Avenue, near 23d st.
Hoyt, Rev. Ralph, 117 Madison st.
Huddart, Rev. R. Townsend, Twenty-third st.
Irving, Rev. Pierre P., 2 Park Place.
Jeliff, Rev. Hiram, corner 31st st. and 1st Avenue.
Jones, Rev. Lot, 77 2d Avenue.
Leonard, Rev. Alexander S., 129 Amity st.
Little, Rev. Charles L., 224 3d Avenue.
Marcus, Rev. Moses, 15 West 24th st.
McIlwaine, Rev. Joseph W., 102 Varick st.
McVickar, D. D., Rev. John, 8 College Green.
Millett, Rev. James, 135 Eldridge st.
Morris, Rev. William, 76 Varick st.
Muhlenberg, D. D., Rev. William A., 110 West 20th st.
Ogilby, D. D., Rev. John D., Theo. Sem., Chelsea Sq., 20th st.
Pardee, Rev. Isaac, 13 St. Mark's Place.
Parker, Rev. Benjamin C. C., 114 East Broadway.
Parker, Rev. Samuel P., 6 Amity Place.
Parks, Rev. Martin P., 24 Vesey st.
Peck, Rev. Isaac, 36 Amity-st.
Peters, Rev. Thomas McC., 6m-stone, Bloomingdale Road.
Pound, Rev. Jesse, 50 Fourth st.
Preston, Rev. Thomas S., 159 Barrow st.
Price, D. D., Rev. Joseph H., 62 2d Avenue.
Richmond, Rev. William, Bloomingdale.
Schroeder, D. D., Rev. John F., 3 St Clement's Place.
Seabury, D. D., Rev. Samuel, 125 West 13th st.
Shimeall, Rev. Richard C., 12 10th st.
Southard, Rev. Samuel L., Rectory rear of Calvary Church.
Spencer, Rev. Jesse A., 107 Fourth st.
Stocking, Rev. S. S., 142 Mercer street.
Sweetzer, Rev. Henry W., 129 Chambers st.
Taylor, Rev. Fitch W., U. S. N., Union-Place Hotel.
Taylor, D. D., Rev. Thomas House, next to Grace Church.
Taylor, Rev. B. Franklin, 718 Broadway.
Turner, D. D., Rev. Samuel H., Theo. Sem. Chel'a Sq., 20th st.
Tyng, D. D., Rev. Stephen H., 56 East 16th st.
Verren, Rev. Antoine, 99 Franklin st.
Wainwright, D. D., Rev. Jonathan M., 10 Hubert st.
Walton, Rev. William, London Terrace, cor. 23d-st & 10th Av.
Ward, Rev. Henry D., 870 Broadway.
Weston, Rev. Sullivan H., 101 Chamber st.
Whitehouse, D. D., Rev. Henry J., 120 11th st.
Williamson, Rev. Charles H., 68 Duane st.
Wilson, D. D., L. L. D., Rev. Bird, 206 West 20th st.

BROOKLYN.

Bourne, Rev. Rowland H.
Bourns, Rev. Edward, 30 Clinton st.
Cutler, D. D., Rev. Benjamin C., 1 Sands st.
Diller, Rev. Jacob W., Washington Av., near Fulton Av.
Drowne, Rev. T. Stafford, 147 Hicks st.
Fish, Rev. John F., 147 Hicks st.
Johnson, Rev. Daniel V. M., 22 Joralemon street.
Johnson, Rev. Evan M., corner of Pearl and Johnson st.
Johnson, D. D., Rev. Samuel R., 49 Myrtle Av.
Lewis, D. D., Rev. William H., next to Ch. of Holy Trinity.
Spooner, Rev. John A., Franklin Av., betw'n Myrtle & Park.
Staunton, Rev. William, Powers st. near Fulton.
Stone, D. D., Rev. John S., next door to Christ Church.
Vinton, D. D., Rev. Francis, 153 Henry, cor. Joralemon st.

WILLIAMSBURGH.

Fash, Rev. George W., 10th st., corner of South 2d st.
Haskins, Rev. Samuel M., 1 St. Mark's Place.
Reynolds, Rev. Charles, 50 South 8th-st.
Walker, Rev. Robert J., Greenpoint.

NEW JERSEY.

Barry, D. D., Rev. Edmund D., Essex st., Jersey City.
Bowden, Rev. James J., Jersey City.
Douglass, Rev. Stephen, 12 Pavonia Place, Van Voorst.
Mahan, Rev. Milo, Van Voorst.
Reynolds, Rev. John West Hoboken.

Poetry.

For the Churchman.

Forgiveness.

SECOND LESSON FOR THE ELEVENTH SUNDAY AFTER TRINITY.

"FORGIVE AND THOU SHALT BE FORGIVEN," our Blessed Lord hath said,
He who forgave His foes the wrongs they heaped upon His head;
Though scoffing taunts repaid His love, though sneers and scorn were hurled
At Him who came on earth to die, and save a guilty world;
E'en when they placed the crown of thorns upon His bleeding brow,
And said within their hearts, "perchance He too will curse us now;"
When on the agonizing cross His blessed form was laid,
While all His speechless suffering was on His face portrayed,
E'en then for that reviling crowd, His parting breath He drew,
"Father forgive them all their sin, they know not what they do."

Oh! ye, who cherish anger here, how can ye daily say
Those holy words, in which our Lord once bade his followers pray?
Do ye not feel the sands of time for you are waning fast,
That every fleeting breath ye draw perhaps may be your last;
How can ye dare to hope that ye shall reach that home above,
That place where dwells eternally the Lord of peace and love?
How can ye murmur, morn and eve, alone on bended knee,
"Forgive my debts as I forgive the trespass done to me"?
Your words are solemn mockery, it is for you we pray,
"Father forgive them all their sin, they know not what they say."

Oh! Lord, before Whose searching eye our every thought lies bare,
Look Thou into our sinful hearts and see if Love be there;
Teach us our debtors to forgive, that we may be forgiv'n;
To live with something of the Love that we shall feel in heav'n;
That when the forms now gone to dust again to life awake,
And on the eyes long closed in death, the judgment light shall break,
Our trembling hearts may hear from Thee, the glad announcement, "Come
"Ye blessed of my Father, and inherit this thy home,
"The kingdom ere the earth was formed, prepared for thee in heav'n,
"For thou wast ready to forgive, and thou hast been forgiv'n."

August 1849. G. W.

For the Churchman.

Lines,

SUGGESTED BY THE DEATH OF A YOUNG CHRISTIAN MOTHER.

Sweet friends, forget not, while ye weep, to tell
My story right. I was inspired to run
Along a narrow path, in quest of One
Whom I had called "Good Master"! It befell,
He saw me hasting, and He loved me well:
For ere before His sacred feet I stood,
He sweetly said, "Why callest thou me good?
"There is none good but God! If thou wilt dwell
"In perfect good, from all thou hast, depart;
"Friends, kindred, aye *these little ones*,—for I
"Am He, that bears the young lambs on his heart,
"Leave all and follow Me"! With many a sigh
Lingering I stood, till like a winged dart,
His angel came, and bore me to to the sky.

M.

Selected Matter.

Extract from a Charge, to the Clergy of the DIOCESE OF PENNSYLVANIA.

BY THE RIGHT REV. ALONZO POTTER, D. D., LL. D., BISHOP OF THE DIOCESE.

(Concluded.)

V. But again, we are not only ministers of Christ, and of his religion as set forth in a Church at once protestant and apostolic; we are *ministers of this Church in the* NINETEENTH CENTURY. The onward flow of time has brought us to a position, unlike any occupied by our predecessors in the sacred office. We live when, with the many, there is more of intelligence and thoughtfulness: but not perhaps when, with the few, there is more of high sagacity, or far reaching faith. We live when industry has vindicated for itself a new and more commanding place, among the powers that direct the legislation and opinion of the world; but not when the toiling millions it employs are always admitted to a corresponding elevation. We live when there is great activity, and in some sense great and almost universal earnestness; but not when that activity is always tempered by forecast, nor that earnestness duly subdued by religious feeling. We live when there is more of Christian faith than there was in the eighteenth century, and more of Christian toleration than there was in the sixteenth; but alas! it does not become us to boast that even now a practical and life-transforming faith or sincere toleration in the heart is very abundant. We live when despotism of every kind, civil and religious, has much to fear; but not when legitimate authority, be it the authority of law, or the moral sway that belongs to age, wisdom, or parental power has everything to hope. Practical and all-embracing charity is more active than it once was; but it is not always more wise, or more patient. Institutions, usages, opinions all are arraigned with a free and bold hand, and to all is applied the salutary test, "by their fruits ye shall know them;" but the trial is not always conducted with caution or discrimination; and there is too little care to conserve the good, while we eradicate the ill.

Such, I conceive, are some of the features of the age in which we live. Beside those which affect all classes of men, there are some that bear, with peculiar effect, upon our own profession. The clergy are no longer the peculiar guardians and dispensers of knowledge. They are no longer clothed with the exclusive privilege of legislating for the Church, nor even of teaching it. They are no longer an independent corporation, sovereign over the law, or exempt in good part from its jurisdiction. There was a time, when they owned hardly any but an ecclesiastical superior—when they could successfully claim a control over the property and persons even of laymen—when they could, almost at will, summon all the powers of the state to do their bidding—when the absent husband could hardly correspond with his wife, except through the clerk in orders—when all laws were drawn up, all treaties reduced to form, all deliberations of cabinets, and even of parliaments aided and guided by ecclesiastics—and when they held possession not only of cathedrals, churches, convents, and monasteries, but of all colleges and schools of learning also. How different is it now, when they are merged by law into the one class of citizens—amenable to the same laws, mere sharers in the same intellectual and social privileges, and left to contend on less than equal terms for the direction of public opinion. I say less than equal, not so much because of the political disabilities under which they sometimes labor, as because I fear that the growing and almost morbid jealousy of interference, on the part of the clergy, in things secular, excludes them too much from that promiscuous commerce with men, and from that free conflict with the difficulties of life, which seems almost essential to the utmost force of character, as well as to the highest degree of culture.

And what is the duty of the ministers of Christ in such an age? Is it to denounce it? Is it to shut out from our hearts all respect for it—all sympathy for it? Is it to dwell exclusively on its defects, and bring these into exaggerated contrast with the fancied glories of some age that has gone by? Is it to war only against the outward *forms* which have been assumed by the social, intellectual or religious spirit of the time, while we overlook, or take perhaps into our very heart, the worst elements in that *spirit*?—Or is it our part, on the other hand, to idolize the age, to seize upon some of its grosser achievements, and to set these in array against all the past? Is it to regard the spirit of the age as a Divine Inspiration, which has only to move on unobstructed and unopposed, to accomplish, for the man, the most beneficial results? Or, in fine, is it our province to regard the characteristics of our age as inevitable effects from causes that have been at work heretofore, and to conceive that the vicissitudes of the future, like those of the past, must be governed by a blind and uncontrollable destiny?

Neither of these courses, I should suppose, was the dictate of true wisdom. We are placed here as teachers and guides of our time. To fulfil that mission as we ought, we must, in the first place, understand our age; we must, in the second place, sympathise to a certain extent with it; and we must, in the third place, be resolved that we will, God being our helper, do something to improve it. We must understand our age, in order to be understood by it. We must so far sympathise with its great movements, that they who are borne along by them will not be disinclined to listen to us; and improvement we must believe to be possible, or we shall not be induced to attempt it. But how can one understand his age, unless he be willing to see and to admit both its merits and its defects;—or, how can he have due sympathy with this or with any period of history, unless he remember that in all periods the same corrupt heart of man holds sway; and that hence the same essential evils, however differing in shape or degree, must prevail in all. And he who, with a right good will, would labor to exalt and bless mankind, must surely have faith in the efficacy of right efforts rightly applied; and he must go forth hopefully, in the strength of God and of a good cause, to his work. He must be neither a fatalist nor an optimist. Both the form and the spirit, the body and the pressure of the time, he is to accept as *facts*—facts which he cannot set aside, though he may leave them out of view; and he is to consider that it is through these facts, and in the light that they cast upon his path, that he is to labor for the service of the Church of God. These facts he would study and analyse by the aid of a high scriptural philosophy; and he would study them, not for the purposes of speculation, but that he may the better help to guard whatever of blessing we inherit from the past, and to compass whatever of blessing is possible in the future. Could we but station such minds, vigilant, large-hearted, forecasting, hopeful, at the great reservoirs of human opinion and influence, what a benign change might be wrought even in a single generation on the moral habits of mankind! The faithful and enlightened student of history finds, since the flood, no age or civilization that he would willingly reproduce, even if he could; and he knows full well that there is none, though ever so much desired, which could be reproduced; since the forces that now mould societies and nations are not the forces that they once were. He turns, therefore, to the Present, as an inevitable yet ever changing, and ever to be modified fact; and he would so work that this great fact shall be the harbinger of one brighter and more blessed soon to succeed it. The blessings that the world has gained, he would remember and own that he may be contented and thankful; the blessings that the world has still, through God's help, to achieve, he would never forget, lest he be tempted to indolence or to self complacency.

Finally. We are AMERICAN *Ministers of Christ's Protestant and Episcopal Church in this nineteenth century.* The state and institutions of our country are peculiar; and hardly less so is our own position as members and clergymen of this Church. We should be surely unworthy of our place, in one of the most prosperous and peaceful lands on earth, if we were not devoutly thankful for the plenty, the equality, the intelligence and the freedom that surround us. As Christians, too, we should rejoice in the nominal regard for our religion, which obtains throughout the land; and as Churchmen we may well congratulate ourselves, that our ecclesiastical system is to win its way from a position of comparative weakness, to one of general consideration and confidence, beneath the mild sway of equal and tolerant laws.

On the other hand, we may well mourn that with all our blessings as Americans, there is still so little of true contentment among us. We may well mourn, that there is sometimes so much impatience of the restraints of law, and always such overweening national self-esteem, combined with a tone of detraction so ungenerous and undistinguishing in respect to the institutions and condition of other lands. We may well be saddened, when we observe how much of our philanthropy is spurious and superficial; how much of our zeal for the public is but another name for selfishness and ambition. And for the future of our land, may we not sometimes tremble, when we see how the bands of parental authority and domestic affection are relaxed; how much insolent contempt is expressed for the wisdom of the past; how the religious world is swayed to and fro between dogmatism on the one hand and mysticism on the other; and what a fearful divorce often obtains between the profession and the obligations, the faith and the moralities of the Christian life?

Under such circumstances, what is our duty? It seems to me to be obvious. It is to remember that we are *Americans*, and that both our form of Government and the characteristic features of our social system are *fixed*—fixed both in the habits and in the affections of the people. Our duty is to guard against the tendency of studies, which lie much with the past, to disaffect us towards the faith and civilization of the present. We should consider, too, that the traditionary beliefs and practice of nine-tenths of the American people are at variance with our own; and that if we would gain a hearing for our cause it must be done through kindness, courtesy, and a blameless Christian life. We must beware, too, of the fatal mistake of confounding the essentials of our Church-system with the abuses in civil or ecclesiastical administration, which have been sometimes associated with it in our father-land; and never should we be led to speak or act as if we were the champions, the defenders, or even the apologists for despotism. We must struggle also against the somewhat provincial reverence for the current theology and literature of our Anglican mother, which even yet keeps our Church mind too much in vassalage, and which is so apt to embroil us controversies, or charge us with sentiments alien to our true mission as American Episcopalians. We must, for ourselves, resort to the great masters of ancient and modern theology, and substitute them as our manuals in place of the extracts, abridgements and superficial treatises which too often engross our time. We must strive, too, to lay the foundation of a more stable faith, and of a higher Christian life, among our people, by working out thoroughly the principles of our system in regard to the training of the young—whether at home, at school, or at church. And in fine, we must cultivate in our hearts, and in the hearts of all our people, a generous and enlightened interest in whatever can benefit our country, and our whole country—in whatever can purify morals, or raise the tone of public intelligence and public taste—in whatever can promote a healthy feeling of Christian brotherhood among all classes, and in all that can invest our own communion with a more benign and powerful influence in dealing with the prevailing disorders of society, or with the current errors in Christian doctrine and practice.

I have thus sketched, too briefly for the subject, but too much at length for the occasion, some of the main features that characterise *our* position as Ministers of Christ. As Ministers or stewards it is required that we be found faithful; as stewards of the mysteries of God, that we be about our Master's business; as Ambassadors of Christ, that we know nothing save Christ and Him crucified;—and as Ministers here and now—in this church, at this time, in this land, that we be wise as serpents and harmless as doves.—Fulfilled in its true spirit, with a large, enlightened and earnest mind, no calling can be nobler than ours. We deal with the highest sentiments of man's nature, and with his most momentous interests. We go with him from his birth even to his death, and never do we leave him till we give back, embalmed with words of hope and promise, his inanimate clay to its last earthly rest. We are with him in his hours of deepest sorrow and of liveliest joy; and if we cleave, in our Master's spirit, to our Master's work, we must wrest from every ingenuous mind its warmest affection and regard. Speaking the truth of God in the name of God; constituted dispensers of His peculiar grace, our words, if meetly chosen and meetly uttered, must go winged with more than earthly power. An unction from the Holy One waits to invest them with a regal authority, and to mark both Minister and people as the chosen of the Lord. Take heed, then, O man of God, to thyself and to the doctrine.

Ye who your Lord's commission bear,
His way of mercy to prepare,
Angels he calls you; be your strife
To lead on earth an Angel's life.
Think not of rest; though dreams be sweet,
Start up and ply your heavenward feet.
Is not God's oath upon your head,
Ne'er to sink back on slothful bed?
Never again your loins untie,
Nor let your torches waste and die,
Till, when the shadows thickest fall,
Ye hear your Master's midnight call!

[Keble's Christian Year

From the Spirit of Missions.

Annual Meeting of the Board of Missions.

The Bishop of Maine, as Chairman of the Committee to whom was referred the Report of the Foreign Committee, presented the following Report:

The Committee, to whom was referred the Report of the Foreign Committee, with the accompanying documents, have examined them with great interest, and with as much care as the time would allow.

They rejoice that the Foreign Committee have been able to reach and maintain the desirable position of freedom from all embarrassment; and that the constancy, and, in some instances, the large liberality of donations for particular Missions, has indicated so warm a zeal in many hearts, for the wider propagation of the blessed Gospel.

It may be important to draw the attention of the Board to the fact, that the entire receipts of the year having been $41,453, and the total expenditures $40,833, of which $34,665 have been expended at the Missions, no less a proportion of this last sum than $30,406 has been contributed, under special designation of particular Missions. The China Mission, with all its expenditures for building, has been sustained by such contributions, to within four hundred dollars; the expensive African Mission, to within seven hundred; the Mission at Constantinople to the extent of three-fourths of the annual appropriation; and that at Athens to the extent of more than half. It appears that the actual amount of contributions, the object of which was not specified, was, after deducting the central expenses, little more than four thousand dollars. Without any further remarks on this wide preference of special over undesignated contributions, it is still a fact of importance in the history of our Missions.

The adoption of the season of the Epiphany, as an occasion for collections in aid of what may be termed the further "manifestation of Christ to the Gentiles," is so evidently appropriate, and so many parishes may be led to some effort by the recurrence of the occasion fixed by general consent, that the custom of Epiphany collections for Foreign Missions may very well become an established usage.

Thus far, the experiment of reliance on the parochial clergy as the only agents, in addition to the Secretary, for the collection of funds, has been prosperous; and it should seem that it cannot fail, except with a failing zeal of the clergy, or under circumstances which need not now be anticipated.

An experience of eighteen years of honored and successful labor, justifies the strongest confidence towards the Missionaries at Athens. In such confidence, it is still hoped and believed that they will be ready, with the same discretion which has characterized their whole course, yet with entire frankness and fulness, to present the doctrines of salvation, and the principles of our reformed Church, to those whose influence may one day be of great importance to the triumph of the same doctrines and principles in the Churches of the East.

The Committee concur in the views of the Senior Missionary at Cape Palmas, with respect to the establishment of a High School in that colony. To send African youths to this country for education, is a measure demanding maturer consideration than the Committee can now bestow. They have some reason to believe that the desired aid of a colored clergyman may shortly be obtained for the Mission at Cape Palmas. The wants and prospects of this Mission cannot but continually suggest how much it might gain through the supervision of a wise, diligent, and self-denying Bishop.

Peculiar causes for devout gratitude are found in the continuance of the life and labors of the Missionary Bishop in China; in the very zealous and efficient exertions of his associates; in the liberality with which the erection of his Church and school, as well as the Mission itself, has been sustained; in the actual conversion of a few, as the first-fruits of our Church among the Chinese; and in the near approach of the day when one of them is to be ordained as a Minister of this Church amongst his countrymen, the first man of Pagan birth who has ever been received to its orders.

The Church having decided that Foreign Missionary Bishops should be sent to China and the dominions of the Sultan, it is clearly the duty of this Board to do all which lies in their power, to sustain alike the interests of both. Since the Mission of the American Bishop to Shanghai, measures have been taken for the establishment of the Diocese of Victoria, in the Island of Hong-Kong, belonging to Great Britain, and a Bishop of the Church of England has been consecrated for that See. Your Committee trust, that the General Convention will hereafter adopt all such conciliatory means as may promote a cordial unity of operations between the Missionary Bishop in China and the Bishop of Victoria, who are happily united in that one communion and fellowship which existed in Apostolic times, and continues in the reformed branches of the Catholic Church.

While the honorable and judicious purpose of the Foreign Committee, to regard the funds designated for particular Missions as inviolable, is worthy of entire approbation, it was neither foreseen by them, nor by the Board, that the operation of the rule which was in consequence adopted, could bring such painful inconvenience to the Missionary Bishop at Constantinople. Most deeply will this result be deplored by all alike; and the Church would certainly see, with extreme regret, so important a measure as the relinquishment of this Mission, even made a subject of deliberation on a ground so simply financial and executive, and for reasons so insignificant in comparison with the great objects for which the Mission was undertaken. It would cast reproach and disgrace upon the Church, if a Bishop, thus sent out, should be suffered to struggle with such difficulties, involving loss of credit; and measures should be promptly taken to relieve his harassed mind, and to meet his wants, by regular, and, if possible, quarterly remittances. The Committee are relieved from the necessity of dwelling on this subject by the conclusion to which, after due consultation of the canons, and of the proceedings of the General Convention, in the origination of the Foreign Missionary Episcopate, they have, with perfect unanimity, arrived; for, they are convinced that this Board has no authority whatever to receive or entertain any proposal of any Missionary Bishop to resign an authority which did not emanate from that Board, and over which the Board has no control.

The following resolutions were appended:

1. *Resolved*, That the season of the Epiphany be recommended as suitable for general collections in aid of the Foreign Missions of the Church, from year to year.

2. *Resolved*, That the Parochial Clergy be urged to such constant exertions in support of our Missionary funds, as may prevent the necessity of any future recurrence to the expensive measure of Special Agencies.

3. *Resolved*, That it be recommended to the Foreign Committee to communicate with the Missionary Bishop in China, respecting the relations which may be expected to subsist between himself and the Bishop consecrated by the Church of England for the Diocese of Victoria, so that the General Convention may possess all requisite information on the subject.

4. *Resolved*, That this Board has no authority to receive the resignation of the Missionary Bishop at Constantinople.

5. *Resolved*, That a Contingent Fund, like that recommended for the Domestic Department at the last Annual Meeting, be formed for the Foreign Department.

Respectfully submitted:

GEORGE BURGESS,
SAM'L FARMAR JARVIS,
FRANCIS L. HAWKS,
J. J. RORERTSON,
R. H. GARDINER,
S. H. HUNTINGTON.

The first three resolutions connected with the Report were adopted.

On motion of the Bishop of Pennsylvania, the fourth resolution was laid on the table for the present.

The fifth resolution, after discussion, was negatived.

* * * * * * * * * * *

S. H. Huntington, Esq., called up the fourth resolution, pending the consideration of which, the Bishop of Pennsylvania offered the following as a substitute, which, on motion, was adopted:

Resolved, That it is not expedient for the Board, at this time, to act in respect to the tendered resignation of Bishop Southgate.

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The Rt. Rev. the Bishop of Massachusetts, as Chairman of the Committee to whom was referred the Report of the Domestic Committee, presented the following report:

The Committee to whom was referred the Report of the Committee for Domestic Missions, beg leave to report—

That they find the general condition of the Domestic Missionary field, as shown by the Report, to be as satisfactory as usual. In reference to the Mission to the Jews, they regret that, not being in possession of the document referred to in that portion of the Secretary's statements, they are not able to form a correct judgment of its present efficiency. They must content themselves, therefore, with expressing the hope, that God will bless with the influences of his Holy Spirit, our endeavors in behalf of his ancient people; and that He will hasten the time, when the veil which now covers their hearts will be taken away, and they will see, in the Crucified Redeemer, Him whom types prefigured, and prophets foretold.

The Committee have observed, with great satisfaction, the preminence given in this Report to the subject of the building of churches, as one of the chief means, under the divine blessing, of giving permanence to the results of Missionary labor throughout our land. Experience proves, that, until a sanctuary has been reared for the decent maintenance of the public means of grace, there can be no assurance that the most assiduous efforts will not be found to have been spent in vain. This is a subject to which the members of our Church have not, in the opinion of your Committee, given the attention which it deserves; and, as more liberal contributions to the building of churches, when not interfering with the stated gifts of the people to the Missionary treasury, are ardently to be desired, they have recommended to the Board the adoption of a resolution upon the subject, to be hereafter submitted.

The statement made in the Report of the Domestic Committee, in regard to the falling off in the contributions to the treasury, as compared with the amount reported in the previous year, is explained by the fact familiar to the members of the Board, that at the Triennial Meeting in 1847, a resolution was passed, which caused an unusual exertion to be made in all the dioceses of the country. We cannot forbear calling attention, however, to the renewed evidence hereby afforded of the transient effect of these occasional and awakening appeals. Our dependence for the prosperity of the Kingdom of Christ, so far as human instrumentality is concerned, must ever be upon that steady stream of Christian offerings which flows from a fountain-head of love for the Redeemer's cause. When the various parishes of our Church, moved by principle, systematically give, the wilderness of spiritual death will begin to bloom as the rose; and, for the cultivation of this abiding interest in the work of Missions, the ministering servants of Christ, in their respective spheres, are His chief and responsible agents. In connection with this subject, your Committee beg leave to direct the attention of the Clergy to another topic of great importance, of which they have been reminded by that portion of the Domestic Committee's Report which relates to testamentary bequests. We desire to express our gratitude to God for those instances here recorded, in which members of our Church, in prospect of their departure from this world, have been led to devote some portion of their substance to the extension of the Saviour's Gospel. But, in view of the rareness of such examples, compared with the wealth of our Church, and with the responsibility which such a privilege brings in its train, we are compelled to mourn over the evidently low state of feeling in reference to accountability to God for benefits received. How few are the bequests, considering the number of those who have property to bequeath, to the godlike objects of circulating the Holy Scriptures, of building sanctuaries for the ministration of the word and ordinances, and of sending the herald of a Saviour's love to the waste places of the earth! This is a duty which may well be pressed upon Christian men, by those who are set over them in the Lord; and the faithful enhibition of such responsibility is in exact accordance with one of the admonitions of our Prayer Book to the Clergy, in its impressive office for the Visitation of the Sick.

The Committee cannot omit to record their sense of the obligations under which the Board are laid, by the untiring and laborious services of the Treasurer of the Domestic Committee. Not only does he deserve our thanks for time and thought gratuitously rendered, but for the large advances of money with which he has relieved the pressure upon the Treasury. To other liberal friends of the cause referred to in the Report, we would also tender the sincere offering of our gratitude.

The next subject which came, in regular order, before the attention of the Committee, was that of the interesting Mission, proposed by the Government of the United States, but not as yet carried into effect, to the Chickasaw Nation of Indians. In reference to this noble object, they feel that they cannot do better than to incorporate with the present Report an extract from the last year's Report of the Domestic Committee. It is in the following words:

"While attending to this, the Secretary was informed, by the Commissioner of Indian Affairs, that the Chiefs of the Chickasaw nation had recently applied for Manual Labor and Mission Schools, to be conducted among them by the Episcopal Church; and that he communicated their wish, at their request, to the Bishop of Tennessee.

"The Government of the United States propose to advance, out of funds belonging to this nation, $6,000, towards the erection of necessary buildings, and an equal sum annually for 20 years, toward the current expenses of the mission.

"No answer had then been received from the Bishop, nor is any additional information in possession of the Committee, except of a general nature, obtained by the Secretary during interviews with a deputation of said chiefs at Washington.

"But the Committee earnestly trust that this favorable opportunity of establishing Missions among the Indian tribes west of the Mississippi, will not be disregarded. The Committee have sought, though in vain, to rouse the Church to a proper sense of this duty. And now these natives of the forest themselves come, knock at the portals of our Church, and with money, the price of the soil where the bones of their fathers lie, they offer to pay for the privileges of the Gospel, in possession of the white man, and for the instruction to be given them and their children, in the arts and blessings of civilized life."

In view of the above remarkable opening of Divine Providence for the spiritual benefit of the aborigines of this country, we would once more appeal to the united interest of the ministers and people. We would urge upon them the heavy responsibility incurred by such an opportunity of laboring for the souls of the heathen. May the gracious Spirit carry the application home to their hearts, and draw forth, in cheerful response, that contribution which is the condition of the national grant, and which has been so long and so strangely withheld.

The Report presents, with great force, the demand for some further provision of Episcopal Services, growing out of the spiritual necessities of the territories of Oregon and California. In reference to the subject of a Bishopric for the latter country, we are of opinion that any action on the part of this Board will be inexpedient. In the mean time, we believe that the jurisdiction of the present Missionary Bishops, agreeably to the terms of their appointment, reaches to the Pacific Ocean; and we can only say, that, so far as the immense demands now made upon their exertions, and a conscientious regard to duty, will allow them to extend their care to the regions not hitherto visited by them, we have confidence that their active interest will not be wanting.

There is a suggestion in the Report of the expediency of withholding the accustomed appointments, until the present indebtedness of the Domestic Committee shall have been liquidated. This would be, in effect, a suspension, to a very considerable extent, of our Missionary operations. While your Committee cannot but feel, in the strongest manner, the duty of paying just debts, they are constrained to deprecate any measure which shall interrupt the proclamation of the glad tidings of salvation to dying men. We would only recommend, therefore, that no new Missionary Stations be created, and that no vacancies except in cases of death, be filled up; and, together with this method of relief, that there be a diminution, to the lowest possible point, of the expenses incurred by the Committee in their official labors.

In the Report of the Bishop of the Northwest will be found an urgent appeal for aid in Wisconsin, Minnesota, Iowa, and the Indian Territory, to which we would direct the attention of the Board, while at the same time we have no means of effectually meeting the appeal.

In conclusion, your Committee would submit the following resolutions, for adoption by the Board:

Resolved, That the subject of the extension of our Church, by means of the building of edifices is hereby commended to the hearty interest of our Clergy and people; and that the members of our Church are invited, without diminishing the amount of their contributions for the support of Missionaries, to aid in the erection of sanctuaries in all cases where applications for such objects have the sanction of the properly constituted authority.

Resolved, That in view of the affecting call of the Chickasaw nation, for the Spiritual ministrations of our Church, and also, of the liberal and highly advantageous offer made by the United States' Government, the members of our Church are hereby urgently asked to make provision for improving this golden opportunity; and the Clergy are implored to exert themselves with hearty zeal for so glorious an object.

MANTON EASTBURN,
WILLIAM C. MEAD,
JOHN CROES,
ARTHUR C. COXE,
S. H. HUNTINGTON.

The resolutions connected with the Report were adopted.

From the English Churchman.

Orders before Baptism.

(TO THE EDITOR OF THE E. CHURCHMAN:)—Sir, a Priest, in the Diocese of Worcester, who has, for some years past, been notorious in his own neighborhood for his opposition to the doctrines of the Church, has recently declared that he has *never been baptized*. I wish therefore to inquire of some of your readers who are thoroughly conversant with ecclesiastical law, what steps ought to be taken in order to correct the mischief which such a man is daily working, against important truths?

To many it will probably be matter of surprise that holy orders should have been conferred without a proper certificate of Baptism, which is generally required from candidates; but it will be matter of surprise to none to hear that a man who, in his own person, denies the statement in the Catechism, that the Sacraments are "generally necessary to salvation," systematically rails at Baptismal Regeneration, and brands with the name of *Puseyites*, *Papists*, *&c.*, all who consistently maintain and declare it. The doctrine of the *Apostolical Succession*, and other kindred truths, of course, meet with no greater tenderness from such violent lips; and *Fasting*, which Christ and His Church enjoin, and for which stated seasons have been specially set apart, is held up to ridicule, as discipline not conducive to sanctity, but to "sanctimonious ugliness."

On Ash Wednesday, about four years ago, this Priest preached a most violent sermon against this Christian duty—when, fearing lest his congregation should be powerfully struck by the manifest discrepancy between the statements made at the altar, and from the pulpit, he omitted the whole of the Communion service, containing the memorable passages, Joel ii., 12–18; St. Matthew, vi., 16–21. The sermon was afterwards printed and distributed widely as a tract, to counteract the sounder doctrine delivered at a neighboring Church. Subsequently a volume of sermons, of which this was one, was issued, and dedicated to the Bishop of the Diocese; and His Lordship, when staying for a few weeks in the parish where this priest resides, as if to show his accordance with the doctrines contained in this volume, was constantly in the habit of attending his Church, except when prevented by official duties elsewhere.

These circumstances are stated to show that no sympathy can be expected from the Diocesan, by any who could strive to remove the scandal already mentioned. Let us then ask:

1. Does our Church hold out, that the conferring of Holy Orders at once constitutes him a Christian, who previously had not been recognized as such by the Christian Church? And if she holds this doctrine, where is her decision to be found?

2. If the absence of "this instrument, whereby they that receive it rightly are grafted into the Church," be sufficient to nullify the holy orders of an unbaptized man, in what light must his ministerial acts be regarded? How far are the Sacraments ministered by him to be accounted valid? Are the marriages which he performs lawful in the sight of God? And is the issue of such marriages legal?

3. If the fact of his being unbaptized was concealed by him at the time of his ordination, would not this be a ground for deposition from his office.

4. If steps can be taken for his deposition, by what means must the process be carried on?

5. If the Bishop, when appealed to, declines to act, is there any process by which he can be compelled to institute inquiry?

Before I close this communication, it may be well to state a case, which occurred to my own knowledge, about seventeen years ago. A young man, candidate for orders in the Diocese of a Prelate not remarkable for a strict adherence to rubrics or canons, on being questioned by the Bishop respecting his baptism, replied that he had been baptized by a Dissenting Minister, but had subsequently been confirmed in the Church of England. The Bishop did not require that he should be re-baptized, but he insisted on the production of a certificate of baptism for the Dissenter who officiated at the time, and also an affidavit from the parents, who were present, stating that their son had been baptized with water, in the name of the Father, the Son, and the Holy Ghost.

It certainly is important, especially in the present day, to have as accurate a definition as one can, of the mind of the Church; and one object which this letter has in view, is to induce those who are competent to give an opinion to discuss the various bearings of a case which presents the fearful anomaly of a so-called Christian clergyman boasting that *he has never been baptized*.

It would not be possible, neither is it necessary, to state all the evils resulting from so bad a case as that to which I am now seeking to call attention; any sound Churchman will at once perceive that no teaching with whatever ability connected, can be salutary, or according to the mind of God, which is based on opposition to the momentous truth uttered by our Divine Lord, "He that believeth and is *baptized* shall be saved; he that believeth not shall be damned."

I am your obedient servant,

July 18, 1849. Anti Puritanus.

An Unbaptized Clergyman.

To the Editor of the Eng. Churchman,—Sir, The instance of an unbaptized person seeking and obtaining Holy Orders is a novelty. The circumstance, of his non-baptism does not invalidate his ministerial functions. Holy baptism confers the *ordinary* gifts of the Holy Ghost; the laying on of hands confers the *extraordinary*. The latter this Priest possesses; the former he does not.

That the *extraordinary* gifts of the Holy Ghost may be conferred on individuals, independent of, and prior to the *ordinary* gifts is shewn in Acts, xv, 44, 45, 46,—"While Peter yet spake these words, the Holy Ghost fell on all them which heard the Word, and they of the circumcision wich believed were astonished because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues and magnify God. Then answered Peter and said, can any man forbid water that these should not be baptized, which have received the Holy Ghost as well as we." (The *extraordinary* gifts of the Holy Ghost were, in the early days of the Chhrch, conferred in two ways, by the actual descent of the Holy Ghost, and by the laying on of hands

Our Church holds the same doctrine that the extraordinary gifts may be conferred independent of, and prior to the ordinary gifts.

Amongst the various impediments set forth against admission into Holy Orders, non-baptism is not adduced. Even in the directions of Archbishop Wake on this head, no impediment of this kind is even hinted at. Amongst the things necessary to ordination are enumerated "a certificate of the baptism *to shew* he, the candidate, *has completed his age of* 23 *years*," (not to shew he is a member of the Catholique Church), "and in case he cannot produce the certificate then a declaration from his father or mother of the actual time of his birth."

This then being so, the person alluded to in the letter of "Anti-Puritanus" is competent to exercise priestly functions; and so far there is no need to seek cause of deprivation against him. It is, however, of importance that, as a Priest of the Anglican Church, he adhere to her doctrines and her practice; and this, of course, he can be compelled to do. In the event, too, of the death of this Priest, unbaptized, of course the burial service will not be permitted to be read over him.

For the particular instance of neglect stated in the letter of "Anti-Puritanus," viz., the omission of a great portion of the service on Ash Wednesday, this Priest is liable to suspension. I should recommend a strict watch to be kept upon his actions, and in the event of any such or similar gross dereliction of the order of the Church, proceedings to be commenced against him forthwith.

I remain, Sir,
Yours obediently,
John James Simpson.

Note by Ed. of Churchman.]—We have inserted the above curious and at the same time painful correspondence to draw attention to the principles involved, hoping withal that there be some mistake about the matter, and that the Priest alluded to may have received baptism in some valid way or other, to be made known on further investigation. It can hardly be possible that he should be the foremost to brand himself as a heathen and unbeliever in fact, however he may *fill the pulpit* to the gratification of his friend the Bishop of Worcester. If the facts be true, it is plain this unhappy man ought no longer to be allowed to officiate at God's altar, but be punished and degraded with all convenient speed as a heretic and blasphemer. Although his acts are doubtless valid according to our 26th Article, there is no telling what mischief he may do, if allowed to go on unchecked and undisciplined for unsound doctrine and vicious practice. We earnestly trust, therefore, that the Bishop of Worcester will find time amid his multifarious pursuits, and especially his attack on the Scottish Church, to examine into this matter, which is his bounden duty as the Bishop of the Diocese, and eject all such wicked doers from that portion of the flock of Christ.

Communications.

For the Churchman.

The Theological and Literary Journal.

Mr. Editor.—I received recently a call from a gentleman, denominating himself the publisher of the above named work, who urgently solicited me to become a subscriber to the same. He set forth what he considered its good qualities, with some degree of fluency; stated that he had commendatory notices of the publication, or of some of its articles, from certain of our bishops; and then, to back up his preceding arguments, showed me a list of subscriber's names, among which I noticed those of several of our clergymen, and of at least one bishop. I said to him that I could not subscribe for the work before I had some certain knowledge of its character; but that if, after I had examined it, I found it to answer his recommendation, I might patronise it. He furnished me with a number for this purpose—the first of Vol. II., and the last issued. This number I have looked over sufficiently to ascertain the character of the work, and to satisfy myself as to its influence upon the Church.

The *Theological and Literary Journal*, you are aware, is edited by David N. Lord, and published by Franklin Knight, at 140 Nassau-Street, N. Y. "Its primary design," says the editor, "is to refute the prevailing methods of interpreting the prophetic Scriptures, and unfold the true laws of their explication." "It is also," says he, "to treat of other theological themes, as occasion requires."

Now, in the number of the work before me, occasion has required him to treat of Baptist W. Noel's *Essay on the Union of Church and State*, the character which, as well as of its deluded author, Churchmen at present very well understand. A couple of extracts from the article thereon will show both *how* the Journal treats of one other subject, and what is *its method* of interpreting the prophetic Scriptures. Of the *Essay* itself the editor says:

> "It is in fact, however, not only respectable in a literary relation, but of far greater merits, as to the truth of its principles, the legitimacy of its interpretations of the sacred Word, the accuracy and force of its arguments, its superiority to selfish and party predilections, its freedom from a spirit of theorizing, and the independence, nobleness and candor, with which it is marked, than any of the works which we have read, that are devoted to the defence of the establishment: and it is the force of the blow which Mr Noel has struck, and not its feebleness; the conviction that it must work a powerful influence unless counteracted, not the certainty of its failure, that has drawn on it such a storm of depreciation and reproach."—[Vol. II., p. 153.

The following extract will serve to unfold the *Journal's* laws for the explication of the prophetic Scriptures:

> "Mr. Noel is mistaken, however, we doubt not, in his anticipation of a speedy denationalization of the establishment. It is indeed most certain to take place; but it is to be preceded, the Scriptures foreshow, by a series of great and terrible events, of which we see no indications that he is aware, that must naturally occupy a very considerable period. One of them is the alienation of the people of the ten kingdoms from their legalised churches; which is signified by the drying up of the Euphrates, and is now very obviously in progress in all the principal nations of Europe, especially those of Italy and Germany, where until the last year they have been held in the most abject vassalage. Another* is a public and efficient testimony of witnesses against this usurpation by the civil powers of the rights of God over the Church. Mr. Noel himself is beginning that testimony, and may be the means not improbably of raising up many, who shall utter it in a more efficient manner. A third is the persecution and slaughter of those witnesses for their testimony. It will not be till that dread moment arrives, that the worshippers in any of the nationalized churches will, as a body, be led to a realization of the false position in which they stand and return to their allegiance to Christ."—[Vol. II, p. 158.

Comment upon this extract is unnecessary. Nothing in this way of interpreting Prophecy, can be conceived of more ridiculous. What addled brain ever before brought forth so gross a conception as that Baptist W. Noel is a character foretold in Scripture, and that the persecution and slaughter of himself and of the other witnesses whom he shall raise up are, by prophecy, necessarily to precede the denationalization of the establishment.

But I should not have dwelt so long on the subject of this article, nor indeed have noticed it at all, but for the purpose of making the inquiry, how any of our bishops, or clergy, if such is the fact, can be induced to patronise such a publication as the *Literary and Theological Journal*? It must be evident to all, that just so far as a clergyman, by writing commendatory notices or otherwise, countenances or encourages a work, in spirit or in act, hostile to the Church, that just so far, I say, he operates against the Church, and is, in reality, pulling down what he is laboring, or should be laboring, to build up. O that Churchmen, and Church Ministers, in particular, would learn wisdom and consistency, and cease to uphold and foment schism by those imprudent acts, for which some are justly to be blamed.

August 18, 1849. Epsilon.

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* To wit, of those "great and terrible events," before named. Wonder if the Journal really so regards it? It may be, in one sense, and that in respect to Mr. Noel, nearer to the truth than was designed.

For the Churchman.

Geneva College.

Mr. Editor:—Will you permit me, as one of those who had the pleasure to attend the late Commencement in Geneva College, to say a word in your columns in regard to this institution.

Your readers are aware, I suppose, that it was founded by the zealous efforts of Bishop Hobart, and has been nourished by the pious care of the present Bishop of Western New York. Within the last few years, it has assumed a more decided position, as a Church College, than it occupied before—the Liturgy of the Church is now used in the College Prayers—and the salutary principles of the Church and Prayer-Book are blended with the teaching of the President and Faculty.

The Hobart Professorship ($30000) is now complete; and, as soon as its subscriptions can be collected, it is expected that an addition of one or more will be made to the present Board of Instructors. About twenty young men, as I hear, have already entered, or have signified their intention to enter, a Freshmen class, this present year. So that, on the whole, the College is in a more flourishing condition, by far, than it ever has been before, and we can see nothing to prevent its suddenly rising to the eminence which its friends desire for it.

On Tuesday, August 14, (the Commencement) ten young men took parts, and received their diplomas. And, though I have had considerable experience in attending Commencements at the older and better-known Colleges in our country, I do not hesitate to pronounce the performances at Geneva superior, in all points that indicate maturity of mind, soundness of views, and perfection of scholarship, to anything that I have elsewhere heard. I will attempt no distinctions between the different parts of the young gentlemen. There was no one so decidedly superior to the rest, as to receive the preference of all who were present. Each part had its special admirers, and justly too, and there was no one that was not far above mediocrity.

One point specially noticeable, was the soundness of the philosophical and ethical principles which seemed to pervade the whole of the performances. And, in connection with this peculiarity, the correctness of the historic allusions, showing something more than a common-place acquaintance or school-boy familiarity with the subjects, were such as to elicit special attention.

There are, at present, but few objects that so much interest the people of Western New York, or that is of so much importance to them as this college. May God's blessing be upon it.

D.

For the Churchman.

Bethesda Church, Saratoga Springs, N. Y.

This interesting parish, surrounded with that rare healthiness of atmosphere, and virtue of medicinal waters, which annually attract, within its influence, multitudes from almost every region under heaven, was, like many others in our land, founded too late for the attainment of that efficiency and prosperity which so prominent a position should exhibit for the Church, without passing through an ordeal of very peculiar struggles and hardships. Very gratifying is it therefore to observe, that local prejudices and opposition have begun to melt away, and the fruits of fervent pastoral devotion to appear, beneath the Divine blessing, on the judicious care of the able Rector, who still perseveres in his faithful and self-sacrificing exertions in this community. Commenced, several years ago, upon a simple, chaste, and beautiful plan, the Church, which is of stone, has now risen, step by step, into a condition, in which to afford a comfortable resort for the becoming worship of the Almighty. Purposely built of a size larger than is needed by the wants of resident parishioners, it is able to offer seats entirely free to throngs who, coming from afar, pass its doors during the summer season. For its erection, something, indeed, has been done by visitors, who, having for a time enjoyed the ministry of its Rector, may have left behind them some contributions for that purpose. Nevertheless, such gifts have by no means sufficed for the accomplishment of the desired end of even yet completing this sacred temple. Hence, upon the little, but energetic band of resident Churchmen, who have already done beyond their own ability, seems to be devolved the burthen of providing for those who come to these fountains, year by year, in quest of health and relaxation, those privileges of the sanctuary, which are more refreshing to the soul than water to the parched tongue. Great thanks, then, do the Churchmen of Saratoga Springs deserve for that which they have done for others. Let not those who have been thus favored by them, forget these obligations.

On the 18th inst., the Right Rev. the Bishop of Maryland visited this parish, in order to administer the rite of confirmation. Morning Prayer was said by the Rev. Dr. Milledoller, Rector of the parish, and Rev. D. Babcock, of Ballston Spa; and the lessons were read by the Rev. Mr. Eigenbrodt, Rector of All Saints' Church, New York. Several other clergymen were also present: Rev. Mr. Goodwin, of Connecticut, Rev. Mr. Marberry, of Alabama, Rev. Mr. Whicher, of Western New York, Rev. Messrs. Babcock, jr., Bostwick, Geer, and Hubbard, of the Diocese of New York, Rev. Mr. Turner, of the Island of Jamaica, and Rev. Mr. Stowe, of the Bermudas. The Bishop preached, and confirmed *thirty-three* persons. Sickness or absence deprived others desirous of the rite from the reception of it on the same morning. Of those confirmed, no less than *nineteen* adults had been recently baptized by the Rector. So rich is the blessing which is now rewarding him for his faithful, wise, and devoted care of the flock entrusted to him by the great Shepherd and Bishop of souls.

M. T. T.

Saratoga Springs, Aug. 20, 1849.

For the Churchman.

The Church's Hymns.

Dear Mr. Editor:—Can you inform me why so many of our clergy are discontinuing the use of hymns?

The harmony and appropriateness of our services, and the proper celebration thereof, are surely best subserved by means of *all the parts* of that service, not the least of which are the choral portions.

Yet our hymns seem, with a certain class of our clergy, to be falling daily, more and more, into disrepute—some not using them at all, and some in homœopathic doses only; in fact, be it psalm or hymn, it is seldom we are now favored with more than two or three verses at the utmost. In one Church that I could name, the clergyman scarcely gives himself time to change his gown—and in another, a few Sundays since, *one verse!* of a psalm was given out.

So long as our hymns are in our Prayer Books, and *appointed to be sung*, let us not be deprived of what are so generally considered among the sublimest specimens of fervent piety and Christian feeling that Poetry has given us.

R. C.

New York, *Aug.* 5, 1849.

Note.—We have inserted the communication of R. C., (who, by the way, is not our stated correspondent under that signature,) that we may give him and those who think with him, a little rubrical instruction. It is the province of the *clergyman* to direct what psalms or hymns shall be sung, and nobody else has any *right* to interfere with him. The rubric directs, that where the hymns are used on any occasion of public worship, a portion of the psalms in metre also *must* be sung, but it lays down no converse of this rule,—therefore the hymns need not be sung at all. Nor are they *appointed*, but only *allowed* to be sung, and it is purely discretionary with the officiating clergyman whether to avail himself of the *allowance* or not. We think two or three verses, well selected, with the Doxology, quite enough, especially in this hot weather; and observe the practice ourselves. We would advise R. C., instead of complaining, to sing what is apportioned him, with a firm voice and a thankful heart; and to mind his prayer-book, and not watch how long it takes the minister to change his robes.

For the Churchman.

Protestant Episcopal Tract Society.

Rev. Mr. Editor:—By publishing the following extract from one of the many interesting letters received, you will convey to the kind friends of the Society how their liberality is disposed of, and the blessing likely to proceed from it:

B.

"Philadelphia, August 13, 1849.

Dear Sir:—I will be very glad, in furtherance of my Missionary work, to receive as *many* of the following tracts as you may be able to spare me," (naming fifty of them.) "After the liberal donation already made me, I should be loth to 'ask for more,' had not the 'Church Missionary Association for Seamen' paid a life-subscription for the Missionary: the constant demands upon me render it impossible, just at present, that I can contribute, as *I would*, to your useful Society; but, as soon as I have it in my power, I will do so; the constant calls for books, tracts, &c., for the sailors, render it difficult to supply them; and though I draw largely on the Society here, without your assistance, I must send many away empty; to provide them with sound books is very important; for, the spirit of inquiry that is abroad on the deep, if not properly directed, will cause as much serious error *there* as on the *land*. I have an almost boundless field for distribution, and every book a sailor gets hold of, he *reads*. If you can let me have what I have written for, before the end of the week, I will be glad *As many* tracts as you can spare, I can profitably dispose of.

Yours, truly and respectfully,
R. S. Trapier, *Chaplain for Seamen.*
T. C. Butler, 20 John St.

THE CHURCHMAN.

New-York, Saturday, September 1, 1849.

English and American Ordinals Compared.

In the course of this comparison some questions will arise, which we shall briefly consider as we proceed, namely, those relating to the Royal Supremacy, and the Sentences of Consecration and Ordination. The services in the two Churches resemble each other so closely, that we shall be able briefly to advert to these points without being tedious.

The Prefaces in the two Ordinals are almost exactly alike. For the words "in the Church of England," which twice occur in the Anglican Ordinal, we read, "in *this* Church;" which words of course must by analogy have a *local* application, and not a general one, referring to Christ's Church above, as sometimes has been alleged. The ages for ordination are fixed in the Preface as follows:—for a Deacon, 23, unless the candidate have a faculty; for a Priest, 24, and for a Bishop 30. With us by the Canons, a man may be ordained Deacon at 21—the ages for a Priest and a Bishop respectively are the same as those prescribed by the English rule. The English Preface states as a qualification—"finding him learned in the Latin tongue;" our preface requires that he "be otherwise learned as the Canons require." (See especially Canon VI. of 1847, and Canons V. of 1838 and 1841.)

In England previous to the examination of the candidate at the time of ordination, he is obliged to take the oath of the *King's Supremacy*, which has varied at different times. In 1552, it expressly renounced the authority of the Pope of Rome, and acknowledged the King's majesty as "*the only supreme Head in earth* of the Church of England." As this was altered in 1662 it acknowledged the king to be the "only Supreme Governor of this Realm as well in all spiritual or Ecclesiastical things or causes, as Temporal; and that no foreign prince or prelate, &c., hath any jurisdiction, power, &c., within this Realm." This was again altered by I. William and Mary, ch. 8—and declares a detestation and abhorrence of the doctrine that "Kings excommunicated or deprived by the Pope or any authority of the See of Rome may be deposed or murdered by their subjects or any other; and that no Foreign Prince, Prelate, State, or Potentate, hath or ought to have any jurisdiction, power, superiority, pre-eminence or authority, ecclesiastical or spiritual, within this realm."

This is in accordance with the 37th Article of the Church of England, which declares "The King's Majesty hath the chief power in this realm of England, and other his dominions, unto whom the chief government of all estates of this realm, whether they be ecclesiastical or civil, in all causes doth appertain, and is not, nor ought to be, subject to any foreign jurisdiction." It then proceeds, "We give not to our princes the ministering either of God's Word, or the Sacraments. . . . . But that only prerogative, which we see to have been given always to all godly princes in holy Scriptures of God Himself; that they should rule all estates and degrees committed to their charge by God, whether they be ecclesiastical or temporal, and restrain with the civil sword the stubborn and evil doers.

The Bishop of Rome hath no jurisdiction in this realm of England."

To the same effect are the words of Hooker, (Ecc. Pol. B. 8. C. II. 15, 17,) "We are on all sides fully agreed; first, that there is not any restraint or limitation of matter for regal authority and power to be conversant in, but of religion whole and of whatever cause hereto appertaineth, kings may lawfully have charge, they lawfully may therein exercise dominion, and use the temporal sword; secondly, that some kinds of actions conversant about such affairs are *denied unto kings*, as namely, actions of the power of order, and of that power of jurisdiction, which is with it inseparably joined; power to administer the word and sacraments, power to ordain, to judge as an ordinary, to bind and loose, to excommunicate, and such like; thirdly, that even in these very actions which are proper unto dominion, there must be some certain rule, whereunto kings in all their proceedings ought to be strictly tied; which rule for proceedings in ecclesiastical affairs and causes by regal power hath not hitherto been agreed upon with so uniform consent and certainty as might be wished."

In like manner Palmer in his *Origines Liturgicæ*:—"All this oath of supremacy affirms is, that the Kings of England, like his predecessors, and all other Christian kings and emperors, has the right, from ancient custom, universal consent of the Church and expediency to direct, control, and support the affairs of the Church in this empire, for its own good, and according to the law of God and the Canons; while at the same time it permits us to add, that there are pastors who have a divine right to administer spiritual affairs; that the king himself cannot invade their peculiar office; that he can do nothing lawfully against the Christian faith and discipline, the Canons or the benefit of the Church." "If it should be objected to us that the king of England have sometimes stretched their prerogative too far in ecclesiastical affairs, this does not touch us in the least—for we are not bound to defend *abuses;* and if the Church has submitted sometimes to them, it was to avoid greater evils."—(Vol. 2. p. 277–8.)

We have cited these passages, not to defend the claim, but to show that the sovereign claims no *spiritual* power (properly so called) in the Church, and that the term *supremacy* admits of a tolerable sense; while it must be admitted that the opinions of *common* lawyers, and the ambition of politicians in office, and their desire to reward their partizans, and to cripple the legitimate power of the Church, or use it as an engine for state purposes, have given rise to enormous acts of oppression and injury. It must be remembered however, that statutes of præmunire and the appointment of heretical or unsound divines to high offices in the Church are not necessarily involved in the claim of supremacy. In every well constituted state law must govern, and the executive is bound to enforce its authority. In this country, even, where there is no authorized legal connection between Church and State, we still have religious Corporations, constituted and regulated by the latter; and courts of justice exercise the right of interference in some ecclesiastical matters, though in a very limited degree.

The service for the Ordering of a Deacon, in other respects, is so similar to our own as to call for no special remark.

In the Order for Priests the oath of supremacy, as above, is ministered before the Address to the candidate.

In the sentence of ordination before 1662, the form ran "Receive the Holy Ghost; whose sins &c."—In 1662 it was altered to its present form, "Receive the Holy Ghost for the office and work of a Priest in the Church of God now committed unto thee, &c."

This form is retained by the American Church, but in compliance with the scruples of some weak brethren, another is added, which may be used instead, of inferior solemnity indeed, but of course of the same effect:—"Take thou authority to execute the office of a Priest in the Church of God now committed &c."

Bishop Seabury, who alone was tenacious of [the first] form, consented at last with great reluctance to allow the alternative of another as it now stands"—Bishop White (Memoirs p. 164). This was another of the benefits which that noble-minded prelate rendered to the American Church. No doubt, as Bishop White observes, other forms may lawfully be adopted; but since the form, as used in 1552, and more fully expressed in 1662, had been in use since the tenth century (Palmer) its venerable antiquity and its clear declaration of priestly power and duty should secure it respect, and protect it from needless change. The second form is without question perfectly valid, and is in some degree supported by the office of the Greek Church:—"The Divine Grace which every where healeth the things that are weak, and filleth those that are deficient, appoints such a one, the most pious Deacon, to be a Priest, (Presbuteron) let us pray therefore on his behalf that upon him may come the grace of the All-Holy Spirit." At the same time, seeing the power of priestly absolution is so openly denied at the present day, not only by Dissenters, but by those within the Church, (*horresco referens!*) it is well that she by the mouth of her chief pastors should proclaim to each priest at the time of his Ordination, in the hearing of the people, the high duties and powers that appertain to his office, that both he and they may reverence it as they ought.

In the office for the Consecration of Bishops there are some particulars to be observed.

In England the consecration is performed by the Archbishops respectively of the provinces of Canterbury and York as the case may require, with two or more bishops, or by some bishop duly commissioned by his metropolitan, and assisted as aforesaid. With us the presiding bishop for the time being, assisted by two or more bishops, performs the office, or any three bishops to whom he may communicate the testimonials. After the presentation the king's mandate for the consecration is read, and the oath of supremacy ministered: after which the oath of obedience to the archbishop;—"I N. chosen bishop of the Church and see of N. do profess and promise all due reverence and obedience to the Archbishop, and to the metropolitical Church of N. and to their successors." With us the certificate of election by the Diocese, and the consent of the house of clerical and lay deputies (or of a majority of the standing committees of the Dioceses, if the election has taken place more than a year before the meeting of the General Convention) and of the Bishops, or a majority of them, are produced and read. A promise of "conformity and obedience to the doctrine, discipline and worship of the P. E. Church in the United States of America, is then required and made.

In the questions instead of the words "and such as be unquiet, disobedient, and criminous within your diocese, correct and punish, according to such authority as you have by God's word, and as to you shall be committed by the ordinance of this realm?"—we read, "and diligently exercise such discipline, as by the authority of God's word, and by the order of this Church, is committed to you?" We like amazingly the particularity of enumeration of the subjects of discipline in the English service, as it warns "unquiet, disobedient, and criminous persons," of whom there too many among ourselves, to take heed lest they pay the penalty of their turbulence, disobedience, and criminality.

In 1552, the form of consecration was as follows:—"Take the Holy Ghost, and remember that thou stir up the grace of God, which is in thee by the imposition of our hands; for God hath not given us the spirit of fear, but of power, and love, and of soberness." In 1662, it was changed to one, which is identical with our own.

It may be well to mention, that this change was made not to do away with the Romish objections to the form of Elizabeth, but to obviate those of the Puritans and the Presbyterians. Many argued, that the form gave the Bishop nothing which he had not before, and therefore that there was no real distinction between the two orders. To obviate this cavil, for it was nothing more, the words "for the office and work of a Bishop, &c.," were inserted, to shew that the Church of England was determined to tolerate no inference of this kind. The Romanists objected that the *whole* form was insufficient, because not according to the usage of Rome. To object to the sentence simply, would be frivolous, in them for Palmer states that on the imposition of hands they merely say, "*Accipe Spiritum Sanc-tum*;" and in the prayer which follows, the Episcopal office is not directly mentioned, (on the Church, vol. 2, p. 435).

Cardwell, in his "*Conferences*," p. 385, gives a letter from Dr. H. Prideaux, afterwards Dean of Norwich, to the Chaplain of Archbishop Sancroft, dated Nov. 25, 1687, which will afford some profitable information:—"I being of late much assaulted here with papers from the Papists, had thought it my duty to leave none of them unanswered; and in one concerning the validity of our orders, having many cavils objected against them on the account of the alteration in the words of ordination made in the review of our Liturgy, anno 1662, among other things in my answer, I told them that this alteration was not made with any respect to our controversy with them, but to silence a cavil of the Presbyterians, who from our ordinal pretended to prove against us that there was no difference between the two functions, because the words of ordination said nothing to him (as a bishop) in the old ordinal, which he had not afore as a priest. And this I well remember to have read somewhere to have been the sole occasion of adding those further explanatory words now in our ordinal. But in answer to this, they tell me that it was not occasioned by the Presbyterians, but by two books then wrote, called Erastus Senior and Erastus Junior, which having arguments unanswerable against the validity of our orders, from the defect of the forms by which they were administered, we had no other way to solve the difficulty but by mending the fault they took notice of. The favor that I now beg is, that you would be pleased to inform yourself, from my Lord Archbishop (who was, I understand, much concerned in all that was then done), how this affair went, and on what motives that explanatory addition was made, and also if you can, whether these two books were published before or after the conclusion of that affair, and if you will be pleased to communicate to me what information you can get herein, you will very much oblige, &c., &c."

Mr. Cardwell continues:—"It is not known what answer was given to this letter; but the change had been recommended among the MSS corrections of Mr. Sancroft's book, where it was proposed that after the word 'Holy Ghost,' should be inserted 'by whom the office and authority of a bishop is now committed unto thee.' It is clear also that it was for the purpose of meeting the objections of the Presbyterians rather than the Romanists, not only from the general state of the controversy at the time, but from this consideration also, that it is strictly to the point in the former case, and irrelevant in the other. The objection of the Presbyterians was, 'we do not find in Scripture any ordination to the office of a bishop, differing from the ordination of an elder (*Smectymnuus* anno 1641); whereas the objection of the Romanists was, 'the Protestants have no true Priests, because they have not the form of ordaining priests which was and is in the Catholic Church,' (see Abp. Bramhall on Protestant Ordination, an. 1657). The book entitled 'Erastus Senior,' [written by Lewgar, a Romanist] was published in the year 1662, and was therefore subsequent to the time when the corrections of the Prayer Book were finally approved and adopted in the convocation."

The rest of the service is alike in both ordinals, and calls for no particular remark.

The *Canada* arrived at this port on Saturday morning last, after a somewhat heavy passage.

The Romans had sent a deputation, with Prince Odescalchi at its head, to entreat the Pope to return to Rome. The Government Committee is to consist of the Cardinals Vannicelli, Altieri, and Della Genga. The Ministry is not yet appointed. The French diplomatists had quarrelled, it is said, and one of them, M. D'Harcourt, had returned to Paris. M. De Tocqueville, the French Minister for Foreign Affairs, had declared, in the National Assembly, that "the Pope had determined to grant liberal institutions." This, however, does not meet with much credit. When affairs are settled, a French garrison will remain at Rome, as is generally understood.

It appears from a Report of M. Passy, the French Minister of Finance, that a deficiency of £22,000,000 sterling is expected on the first of January next, and that he requires a loan of 200,000,000 francs! It is said that Louis Napoleon's tour has not answered as well as was expected, in the way of popularity.

Prussia has avowed her intention of pursuing with energy her plan of a German Union, against which the Ministry of Austria, Bavaria, and Russia have energetically remonstrated. The state of siege has been raised in Berlin, but all revolutionary symbols are wisely prohibited.

The treaty between Austria and Sardinia has been agreed to, and the former is to receive about $15,000,000.

Schleswig-Holstein has acceded to the armistice between Denmark and Prussia, and the blockade of the Elbe would be raised about the 11th of August.

Accounts continue favorable to the Hungarians. The garrison of Comorn had made a dash at Raab, driven out the Austrians, and got possession of much stores and munitions of war, with which they returned in safety. The Austrians, under Haynau, were marching on Szegedin, which had been strongly fortified, and where the Hungarians would make a stand. He had burned Csongrad in his way. The Russians, under Paskewitch, had crossed the Theiss on their march into the interior, and rumors of his subsequent defeat do not seem to be well grounded. In Transylvania, as usual, it is said Bem has defeated the Russians at Fogarasch, while contrary accounts say they have penetrated to Hermannstadt, and occupied the Rothenturm pass. In the South, Temesvar has been captured by the Hungarians, and they are reported to have taken Semlin, which opens the way, if necessary, for a retreat into Servia.

The Queen arrived at Cork on Thursday night, August 2nd; on Saturday afternoon reached Waterford, and on Sunday arrived at Dublin, where great enthusiasm has been manifested.

It seems to be generally conceded that all hope of rescuing Sir John Franklin and his brave companions must be abandoned. The despatch of Sir John Richardson states that no tidings of them have been obtained by the expedition under his command for exploring the Northern shore of America. The Rev. Dr. Scoresby, however, who as a mariner has had much experience in those seas, still thinks there is a possibility of their existence and ultimate escape. However he stands almost alone.

In London the whole number of deaths for the week ending August 4th was 1967, and the deaths by Cholera 926. Those by Diarrhœa and Dysentery were 198.

The Committee on the Sub-division of Parishes had presented their first Report, which occupies two columns of the 'English Churchman.' With regard to the division of Parishes they say their opinion is "strongly in favor of independence as a general principle," the only exception being when there are "Chapels of Ease served by licensed Curates, the incumbent of the mother Church being in every such case the incumbent also of the Chapel of Ease." With respect to the support of the new parishes, they make the following suggestions. As to Pew Rents, this is already provided for by the Church Building acts, and besides the difficulties of abolishing so large a source of ecclesiastical revenue, there are other reasons in favor of the continuance of the system. "Pew rents are readily paid by persons who will not contribute to the support of the Church in any other way to the same extent, and many persons in comparatively humble life, gladly pay a moderate rent for the privilege of occupying a permanent sitting." They are of opinion "that care should be taken to provide a due proportion of sittings at moderate rents for persons of the middle or lower classes, and that free seats should be appropriated to those who cannot afford any payment, but whose regularity of attendance makes it desirable that certain specified sittings should be appropriated for their use. It is also desirable that as little external difference as possible should be made between rented and free seats." The powers of the Church Building Commissioners, as to fixing and altering a scale of pew rents, should be enlarged. After a new district is formed, no fresh assignment of pews in the mother Church should be made to inhabitants of the new district. The principle of patronage in return for endowment is recognised, and several suggestions are made in reference to statutes on the subject. They also bestow much attention on the questions of the apportionment of Church rates, Parochial charities, and the provision of Burial grounds. They hope soon to report a general view of the number of new parishes and new churches required in all the districts of England and Wales.

From the Colonial Church Chronicle.

An ordination was held on Trinity Sunday, June 3d, at St. Thomas's Church, by the Bishop of NEWFOUNDLAND: two Deacons were advanced to the order of Priests, and seven gentlemen were ordained Deacons. On the following Tuesday, the Bishop consecrated the Cemetery around the beautiful little Church finished last year at Petty Harbor, (see Vol. II., p. 314.) The consecration of the "New Cemetery," at St. John's, took place on June 25th, in the presence of the Governor, Sir J. L. Marchant, and a large concourse of people of all denominations: the use of the cemetery not being exclusively confined to members of the Church. The town burial-grounds in St. Johns are now to be closed.

The Bishop of NOVA SCOTIA has been engaged in visiting the western part of his diocese. In the course of his journey he consecrated, on June 5th, a Church at Barrington, and, on the 7th, another which has been recently erected at Jordan, near Shelburne. The inhabitants of Halifax celebrated the centenary of their city on June 8th.

The Bishop of MONTREAL ordained two Deacons and nine Priests at the Cathedral Church, on Trinity Sunday. The Bishop has issued a circular, dated May 12th, calling upon the Clergy of his Diocese to use their endeavors to soothe the present imitation of the popular mind on political matters.—On May 17th, (Ascension Day,) Mr. Baldwin's University Reform Bill (see Vol. II., p. 475,) was carried in the House of Assembly. TORONTO, by a majority of 43 to 10. The Vestry of St. James' in that city are making efforts to rebuild, for the third time, the Cathedral Church. They propose to raise among themselves the sum of £9,000 sterling, and they hope to collect £6,000 more from other quarters. We are sorry to see (in the Toronto 'Church,' May 24) that a plan has been entertained for increasing the funds by leasing some part of the consecrated ground attached to the Church. The annual meeting of the Diocesan Church Society took place in the new City Hall, on June 6th. The assemblage is pronounced to have been one of the most gratifying ever known. The Bishop, after attending prayers in Trinity Church, walked to the Hall, accompanied by the Clergy, and opened the meeting. The income of the Society exhibits a small increase during the past year.

ADELAIDE.—We extract, from an article in the 'Sydney Guardian,' of March 1, the following gratifying account of the School in this town, and of the singular munificence of an individual.

"Of the schools, I will first notice the Church of England Collegiate School, established in the first instance on the proprietary plan; its constitution has since been altered. The number of scholars is at present only 39. The Collegiate buildings are to be erected as soon as a constitution has been properly drawn up by legal advisers. Towards the proposed building, Captain Allen has given the munificent sum of £2,700, and Captain Ellis £300; about £650 has been paid up by the former shareholders, and £2,000 is placed at the disposal of our respected Diocesan, by the Venerable Society for promoting Christian Knowledge. Independently of extending his aid to this institution, Capt. Allen has expressed his determination *to build and endow a Theological College*, in connection with the Church of England, the design for which has been already prepared. It will be an exquisite structure, commanding a frontage 240 feet; the style is Elizabethan; a beautiful tower is intended for the centre; its cost will exceed, judging from the design, £3,000; the College is to be built on thirty acres of land, rising above the seven acres on which the Collegiate School is to be erected. The generous hearted donor to these institutions proposes to incorporate the two under one management of fifteen governors, four to be appointed by the Bishop, four to be Clergymen, and four to be nominated by himself, which, with the Governor, the Judge and Mayor, for the time being, will make the necessary number. The Lord Bishop is to be the Visitor of the Theological College; there is to be a Warden, Sub-Warden, Bursar, and Fellows."

MADRAS.—We have seen with much pleasure the Report of the Madras Diocesan Committee of the *Society for the Propagation of the Gospel*. Two years we believe have elapsed since the publication of the last Report; and during that period some changes have taken place in the constitution and plans of the Committee which, it is understood, have been made by the committee itself, with the full consent of the Parent Society in England. The new rules, as far as we have examined, appear to have been framed with much deliberation and sound judgment. The due prerogatives of the Bishop are preserved in their integrity, whilst the committee is invested with sufficient power and responsibility to call forth the energetic co-operation of its members in promoting the great designs for which the joint endeavors of all should be engaged.

The committee is henceforth to be elected every year, by the subscribers at large, at a general meeting. A scale of salaries has been agreed upon for the Clergymen in connection with the Society; distinguishing between Natives, Europeans born in India, and Europeans fresh from England. Traveling allowances have also been adjusted to the various conditions of the Missionaries. Clergymen, so long as they are unacquainted with the native tongue, are to be considered only as assistant missionaries.

The Missionary Seminary, formerly located in Vepney, is to be revived, that the diocese may henceforth contain within itself an institution for training young men for the missionary work. Eight scholarships are attached to the Seminary, four for Europeans, and four for Natives. The Rev. A. R. Symonds, the active and zealous secretary of the committee, is to be Principal.

The Seminary at Sawyerpooram, under the Rev. G. U. Pope, now contains about 140 youths, aged from seven to eighteen. The sister institutions at Vediapooram, under the Rev. H. Bower, has about 50. Both these places are reported to be in a highly satisfactory state. The former has been, and the latter is about to be, materially enlarged. The English schools in various missionary districts are also mentioned interms of satisfaction.

The Mission of Combaconum has been subdivided into two missions; and the same change is about to be made in other districts. We are also much gratified to observe that a higher rate of pay for Native agents is about to be introduced, so as to bring forward a superior class of men in this important department.

From the returns for the year 1848, printed in the appendix, it appears that there are now in the various stations in connection with the *Society for the Propagation of the Gospel*, in the Diocese, 15,599 baptised converts, and 4,486, yet unbaptised; and that the number of baptisms during the last six months was 519. Nearly 5.000 children are brought up in the schools.

We find the following notice among the Church preferments in the 'English Churchman':

"The Rev. William Goode, M. A., to the Rectory of All-Hallows the Great and All-Hallows the Less, in the city of London, vacant by the death of tne Rev. W. St. Andrew Vincent. Patron, the Archbishop of Canterbury."

This living is said to be worth £500 a year; and Mr. Goode is proclaimed by the 'London Record' to have been the *feeder* of Mr. Gorham in his theological *cram* for examination by the Bishop of Exeter. It is in charity to be supposed that this appointment was made in ignorance of Mr. Goode's peculiar views, or at the least without any reference to them; yet certainly the publication of Sir H. J. Fust's decision, in juxta-position with this notice, appears not a little singular. The *master* is promoted; the *disciple* is flagellated.

On Thursday last, Aug. 2, the first stone of a new Church was laid in Brompton, Middlesex, to be called St. Mary's, West Brompton, situated between the Fulham and Old Brompton roads, about a quarter of a mile from St. Mark's Training College. The district to be assigned to the new Church, when erected, contains already between three and four thousand souls.—*Eng. Churchman.*

BAPTIST NOEL. This unhappy individual, whose defection from the Church of England we recently noticed, has consummated his apostacy by being *publicly baptised* in Mr. Evans' chapel, John-street, Bedford Row, London, by Mr. Shepherd, the co-pastor of the chapel. Mr. Noel delivered an address, which is reported in full in the 'Christian Times.'

BRITISH WESLEYAN CONFERENCE.—We have already mentioned that probably discipline would be exercised upon some preachers, who are supposed to be writers of anonymous publications, called 'Fly Sheets,' in which false accusations have been brought against the Missionary Secretaries and other leading ministers. We mentioned also, we believe, that three of the suspected preachers, who were absent, Messrs. Everett, Birdsall, and Bromley, had been summoned to the Conference. Mr. Everett was expelled, Mr. Birdsall adjudged to receive censure from the Chair, and the cases of one or two others were referred to the same committee who reported upon Mr. Everett's.—*N. Y. Com. Adv.*

WITH thankfulness we record this week a continued and great diminution of mortality. The whole number of deaths from August 18th to 25th, was 749, or 219 less than the week previous. By Cholera 253, or 154 less. The Resident Physician has published his opinion that the force of the epidemic is, in a great measure, spent, and that strangers may safely visit the city. As, however, diarrhœa and dysentery are prevalent, in addition to the cholera, citizens and sojourners should not relax their precautions, and we may soon trust to be entirely delivered from this scourge. The Board of Health no longer publish the number of cases, and have discontinued two of the temporary hospitals.

WE return thanks to Mr. G. P. Putnam, for the LIFE OF GOLDSMITH, by W. Irving, which we shall notice next week. Some periodicals and pamphlets shall also then be acknowledged.

AN article containing the opinions of some journals, foreign and domestic, on the decision of Sir H. J. Fust, has necessarily been laid over. We shall publish it next week, however, with probably some additions and improvements.

CLERICAL CHANGES.

Rev. Horace L. Edgar Pratt has been received on letters dismissory from the Diocese of New York, and is the Rector of St. Peter's Church, Perth Amboy, N. J.

Rev. H. W. Woods from Upper Marlborough, Md., to Rock Creek Parish, D. C. Direct to Washington, D. C.

The Rev. Stephen Douglass has received and accepted a unanimous call to the Rectorship of St. Paul's Church, Glen Cove, Queen's Co., L. I., to which place he desires all communications for him to be addressed.

Domestic Intelligence.

DIOCESE OF NEW YORK.—*Episcopal Services by the Bishop of Maryland, at the request of the Standing Committee*:

CONSECRATION.—On Tuesday, August 21st, Grace Church, Cherry Valley, was solemnly dedicated to the worship and service of Almighty God. The deed of Donation and Request to Consecrate, presented to the Bishop in behalf of the congregation, by the senior Warden, was publicly read by the Rector, the Rev. Joseph Ransom. The Rev. Stephen H. Battin, of Cooperstown, read the Sentence of Consecration. The Rev. John Scovill, of Saratoga county, said Morning Prayers. The Bishop read the Ante-Communion services, and preached. After the sermon, *four* persons were confirmed, the Preface to the Office being read by the Rev. Mr. Ransom. The Bishop then proceeded to the administration of the Holy Communion, assisted in the Offertory, Exhortation, Invitation, and delivery of the cups, by the Rector. A large congregation filled the very neatly and tastefully planned and furnished Church.

CONFIRMATIONS.—On Monday, August 20th, at St. John's Church, Johnstown, 15 persons were confirmed; on Tusday, the 21st, in Grace Church, Cherry Valley, 4; on Wednesday, 22nd, in Christ Church, Cooperstown, 13; on Thursday, 23d, in Immanuel Church, Otego, 5; on Friday, the Feast of St. Bartholomew, in St. Matthew's Church, Unadilla, 14; on Saturday, August 25th, in Christ Church, Gilbertsville, 11; and on the Twelfth Sunday after Trinity, in Zion Church, Morris, (formerly Butternutts) 8.

WESTERN NEW YORK.—*Diocesan Convention.*—On Wednesday, the 15th inst., a large number of the clergy and laity assembled in Trinity Church, Geneva. Morning prayer was read by the Rev. Mr. Clark, assisted by the Rev. Dr. Proal, Rev. Mr. Renouf, Rev. Mr. Lee, and Rev. Ernest Hawkins, B. D., Agent of the Venerable society for the Propagation of the Gospel in Foreign Parts. The Bishop read the ante communion service and delivered a Charge. The alms at the offertory were appropriated to the Christmas Fund for Disabled Clergymen. The Bishop administered the holy communion, assisted in the distribution of the elements by the Rev. Dr. Proal, Rev. Mr. Bissell, Rev. Mr. Ernst, and Rev. Mr. Eastman.

The subject of the Charge was Religious Training. The Bishop observed that there were two systems: Excitement and Training. After some remarks upon the first system, he proceeded to show that the second was supported by common sense, by analogy, by the Holy Scriptures. The system of Religious Training is to be applied, in the Church in which we are appointed to minister, to the children, the youth and the adults. The means of applying it to the children are the Sunday School, Catechizing, Personal Intercourse, and Parochial Schools. The means of applying it to the youth and adults, are the Pulpit, the Lecture and the Press. The Bishop dwelt on these several points with great clearness and force, closing with an exhortation to zeal in the discharge of these duties.

After morning service, the Convention having been called to order, 52 of the clergy entitled to seats were found to be present, 32 absent. The Rev. Dr. Gregory and the Rev. W. H. Hill were appointed a committee to examine the certificates of Lay Deputies. The Convention then took a recess until 4 P. M.

WEDNESDAY, 4 P. M.

The roll was called and 41 parishes were found to be represented.

A motion was made to dispense with the vote by ballot, and proceed to the election of Secretary, *viva voce*. The Rev. Dr. Proal was nominated. Whereupon Dr. Proal offered his resignation of the office which he had held for ten years, and declined a re-election. But on motion of Rev. Dr. Shelton he was unanimously re-elected and consented to serve. He appointed the Rev. Mr. Millett his assistant.

The following Churches applied for admission into union with this Convention, viz:—St. John's Church, Clayville, Grace, Factoryville, St. Paul's, Utica, St. Paul's Port Byron, and Emmanuel Church, Adams. The applications were referred.

The House then proceeded to the election of a Treasurer of the Convention and a Treasurer of the Christmas Fund for disabled Clergymen. The vote by ballot being in both cases dispensed with, Charles Seymour, Esq., was unanimously re-elected Treasurer of the Convention, and Major James Rees was unanimously re-elected Treasurer of the Christmas Fund for Disabled Clergymen.

The Bishop then delivered his Annual Address from which we copy the following abstract:—

The aggregate of services in both dioceses (New York and Western New York) is as follows: Officiated in 119 congregations, baptised 2 adults and 15 children, administered the Holy Communion 28 times, ordained 5 priests and 12 deacons, consecrated 8 new churches, married 2 couple, preached 152 times, confirmed 847 persons, of which 243 were in the diocese of New York, and 613 in the diocese of Western New York.

In the diocese of Western New York, officiated in 79 organised parishes, and 6 other places, total 85 places; baptised 9 infants, 2 adults, total 11; ordained 3 priests, and 10 deacons; admitted 9 new candidates for orders; received by transfer 2 candidates; transferred 10 clergymen; received 6; instituted 2 rectors; consecrated 3 new churches; married 2 couple; administered the Holy Communion 20 times; preached 122 times; confirmed 613 persons in 63 parishes.

The Bishop having informed the Convention, in the course of his address, of a liberal gift to the diocese from the heirs of the late Mr. Van Wagener, it was, on motion,

Resolved, That this Convention accept with grateful acknowledgments the liberal proposal of the heirs of the late Gerritt H. Van Wagener, Esq., on the terms named.

Resolved, That the documents, with so much of the Bishop's address as relates to the subject, be referred to the Education and Missionary Board, with powers.

The Cenvention then adjourned to meet on Thursday morning, at 9 o'clock.

THURSDAY, 9 A. M.

Morning prayer was read by the Rev. Mr. Reed, assisted by the Rev. Mr. Beach. The Bishop pronounced the Absolution and Benediction.

The Convention having been called to order, the roll was called, and the Minutes were read and approved.

The Rev. Dr. Gregory read the Report of the Committee on the Admission of Churches, which declared that the papers of all the Churches applying were correct, except those of Grace Church, Factoryville. The question on admission was taken separately, whereupon the following Churches were admitted into union with the Convention: St. John's, Clayville; St. Paul's, Utica; St. Paul's, Port Byron; and Emmanuel, Adams. On motion, the papers of Grace Church, Factoryville, were recorded defective, and referred back to the Vestry for amendment.

Reports were then presented from the Committee on the accounts of the Treasurer of the Christmas Fund, and from the Committee on the accounts of the Treasurer of the Convention. The Committee on the Report of the Trustees of the Funds for the support of the Episcopate reported a deficiency in the payment of a portion of the Bishop's salary, owing to a failure in the payment of the interest on a bond and mortgage in which part of the funds had been invested. The Committee on Unfinished Business reported that the only business left by the last Convention was the Report of the Committee in relation to Geneva College. The Pishop read the report of the Education and Missionary Board of the Diocese.

On motion, *Resolved*, That the Trustees of the funds for the support of the Episcopate be authorized and required to appropriate so much as has not been invested in Bond and Mortgage, from the accumulating fund, to the payment of arrearages in the Bishop's salary: and to repay the amount so appropriated to the accumulating fund from the first moneys which shall be realized from the sale of the property of N. Brown.

The report of the Committee on Geneva College was read by the Rev. Dr. Van Ingen, who made some appropriate remarks in relation to College Education, and the duty of the clergy and laity of the Diocese to this institution.

The reading of the Parochial Reports was dispensed with.

The Rev. Dr. Gregory, from the committee on the Admission of Churches, having stated that there existed a doubt as to the legality of having the required acknowledgment made before a Justice of the Peace, on motion, the question was referred to a committee of legal gentlemen, to report at the next Convention. Messrs. Mumford, Pringle, and Warren T. Worden were appointed said committee.

On motion of the Rev. Dr. Proal, *Resolved*, That this Convention have heard with edification and pleasure the learned and eloquent Charge delivered by the Bishop of this Diocese to the Clergy, at the opening of the same, and that he be respectfully requested to furnish a copy for publication.

Resolved, That in the event of the consent of the Bishop to the publication of said Charge, 3.000 copies be printed at the expense of this Convention.

On motion of the Rev. Mr. Leeds, a resolution was adopted requesting the clergy to procure subscribers for Dr. Jarvis's forthcoming work on the History of the Church, and transmit the names to the Secretary.

The hour having arrived, the House proceeded to the election of the Standing Committee of the Diocese, and the Deputies to the General Convention. The Rev. Dr. Gregory and Mr. D. S. Hall were appointed to receive the votes of the clergy, and Rev. Mr. Wheeler and Benjamin Pringle, Esq. to receive the votes of the laity.

On counting the votes, the following persons were declared duly elected:

Standing Committee.—Rev. Benjamin Hale, D.D., Rev. Wm. Shelton, D. D., Rev. George Leeds, Rev. W. H. A. Bissell, Messrs. James Rees, W. C. Pierrepont, T. D. Burrall, and David Hudson.

Deputies to the General Convention.—Rev. P. A. Proal, D. D., Rev. H. Gregery, D. D., Rev. J. Van Ingen, D. D., Rev. Edward Ingersoll, Messrs. W. C. Pierrepont, Horatio Seymour, George B. Webster, and C. H. Carroll.

On motion, *Resolved*, That it be earnestly recommended to the clergy of this diocese, in view of the urgent want of funds to increase the number and efficiency of our Diocesan Missions, to make special appeals to their congregations in behalf of such missions on the 2nd Sunday in the months of SeptemberDece mber, March and June.

On motion, *Resolved*, That 1600 copies of the Journal of the Convention be printed and distributed as usual, under the direction of tbe Secretary.

On motion, *Resolved*, That the thanks of this convention be presentod to the congregation of Trinity Church, Geneva, for the hospitality so generously extended to its members during the preaent session, and that the Rector of said Church be requested to give publicity to this resolution in such a way as he may deem expedient.

The Minutes having been read and approved, the House, on motion, resolved to adjourn after the usual exercises.

After a short but impressive address from the Bishop, the Convention united in chanting the Gloria in Elcelsis, aud in appropriate prayers from the Liturgy, and the Bishop haviug pronounced the Benediction, the House adjourned sine die.

Bishop De Lanceys Visitation.—On Tuesday evening, Aug. 14th, in Trinity Church, Geneva, confirmed one person. Prayers were read by the Rev. Mr. Hull, the lessons by the Rev. Mr. Stone, the Confirmation Preface by the Rev. Mr. Bissell, the Rector of the Church, and the Rev. Mr. Rogers preached. [*Gospel Messenger.*

NEW JERSEY.—On Sunday, August 12, (10th after Trinity,) in the old Grace Church, Newark, occupied by the congregation of St. Matthew's Church, the Rev. Thomas Cook, of the Diocese of New York, read morning prayer, in German, and the Bishop confirmed 15 persons; after which he admitted the Rev. Julius Rose, Deacon, Minister of the Church, to the holy order of Priests. The candidate was presented by the Rev. Mr. Henderson; the sermon was preached, in German, by the Rev. Mr. Cook; and the Bishop administered the Holy Communion, assisted by the Rev. Mr. Watson. The Rev. Mr. Eaton was present.

In the afternoon, in Grace Church, the Rev. Mr. Watson (the Rector,) and the Rev. Mr. Eaton read prayers, and the Bishop preached. The Rev. Mr. Tucker was present.—*Banner of the Cross.*

OHIO.—*Kenyon College.*—The degree of Bachelor of Arts was conferred on Commencement Day, Aug. 5th, by the Faculty on the following gentlemen, who had completed the course of study, viz: R. C. Anderson, R. L. Chittenden, R. S. French, Peter Neff, Jr. Leonard Whitney, Hunter Brooke, Daniel Risser, Wm. H. Scott, E. C Benson, and George E. Thrall.

The degree of A. M. was conferred, in course, on the Rev. R. S. Nash, and B. C. Woodward.

The following honorary degrees were also conferred: that of LL. D. on the Rev. Geo. P. Williams, of the University of Michigan, and on Edward C. Ross, of the Free Academy of New York.

The honorary degree of A. M. was conferred on the Rev. Edwin A. Dalrymple, Rector of the Protestant Episcopal High School, Va., Rev. J. Morsell, Md., Rev. James B. Britton, Rev. James A. Woodward, George Johnson, Thomas Bonsall, and I. J. Allen.

The Faculty of the Theological Seminary presented Diplomas to John Cotton Smith and Geo. Johnson; and also conferred the honorary degree of D.D. on the Rev. R. Bethell Claxton, of Christ Church, Madison, Indiana, and on the Rev. Joseph Muenscher, of St. Paul's Church, Mt. Vernon, O.—*Wes'n Episcopalian.*

To Correspondents.

"Indagator," and "A Lay Member," are received.

We regret that the Obituary Notice of the Rev. Mr. Croes was received too late for an insertion this week.

Notices.

NOTICE is hereby given, that the Annual Convention of the Protestant Episcopal Church in the Diocese of New York, will meet in St. John's Chapel, in the City of New York, on Wednesday, the Twenty-sixth day of September, at ten o'clock in the morning.

BENJAMIN I. HAIGHT,
New York, August 15, 1849. *Secretary.*

In compliance with Section 8 of Canon II, a copy of Sections 6 and 7 of the same Canon, and also a blank form of Certificate of appointment of Lay Delegates, are herewith transmitted.

"SECTION VI. The appointment of Lay delegates to the Convention, if they be chosen by the Vestry of any Church, shall be made at a regular meeting of such Vestry, held according to law; if they be chosen by the Congregation, the like notice of the time and place of holding the election shall be previously given, and the electors must have the like legal qualification, and the election shall be conducted in the like manner, as prescribed by law for the election of Wardens and Vestrymen of the Parishes respectively in which they are held.

The evidence of the appointment of a Lay Delegate, if made by the Vestry, shall consist in a written certificate, signed both by the Rector of the Church, if there be one: or, if there be no Rector, then by the Warden who presides at the meeting at which such Delegate is appointed, and by the Clerk of the Vestry. If the appointment be made by the Congregation, the evidence of such appointment shall consist in a certificate signed by the same persons, who are required by law to certify or attest the election of Wardens and Vestrymen in the respective Parishes. Every certificate of the appointment of a Lay Delegate, shall show upon its face that the appointment has been made in pursuance of all the requirements of this Section, and shall certify that the Delegate has the qualifications required by the III. Article of the Constitution, and by the next succeeding section of this Canon. And no other certificate or evidence of the appointment of any Lay Delegate, than such as is herein required, shall be allowed or received."

"SECTION VII. No Lay Delegate shall be entitled to a seat in the Convention, unless he be entitled to vote for Wardens and Vestrymen of the Church which he is appointed to represent."

CERTIFICATE OF THE APPOINTMENT OF LAY DELEGATES FROM ——— CHURCH.

We do hereby certify That at a regular meeting of the Vestry of ——— Church, in the ——— of ———, County of ———, held according to law, the following persons were chosen as Lay Delegates to the Annual Convention of the Protestant Episcopal Church in the Diocese of New York, to be held on the last Wednesday in September, A. D., 1849, viz:

Messrs.* ——— ———
——— ———
——— ———

And we do also Certify That said persons are entitled to vote for Wardens and Vestrymen of the Church which they are appointed to represent.

——— ———, Rector of the Parish.†
——— ———, Clerk of the Vestry.‡

[Date.]

* These names should be written, both Christian and Surname, in *full*, and very legibly.

† If there be no Rector the Warden who presides at the meeting at which the Delegates are appointed, is to sign.

‡ Whether the Rector or a Warden sign the certificate, it must also be signed by the Clerk. He should be styled "Clerk of the Vestry," not "Secretary."

N. B. If the Delegates are chosen by the *Congregation*, the like notice of the time and place of holding the election must be previously given, and the electors must have the like legal qualifications, and the election be conducted in like manner, as prescribed by law for the election of the Wardens and Vestrymen of the Parish: and the Certificate of the appointment must be signed by the same persons, who are required by law to certify or attest the election of Wardens and Vestrymen of the Parish: and must show upon its face, that all these requirements have been complied with, and that the Delegates have the required qualifications.

GENERAL THEOLOGICAL SEMINARY.

The next Session of the General Theological Seminary will commence on Monday, Oct. 1st. Candidates for admission are requested to be present at Morning Prayer on that day, at half-past 10 o'clock.

Qualifications for Admission. Either a Certificate of being a Candidate for Holy Orders, with *full qualifications;* or a Certificate of religious and moral character, of classical and scientific attainments, of attachment to the Protestant Episcopal Church, and of such dispositions and habits as may render the individual apt and meet to exercise the ministry: and then passing a satisfactory examination on the following subjects:—(1.) the Primary Elements of the Hebrew Tongue; (2.) the Greek Grammar, and the Gospels and acts in the original; (3.) the ruies and principles of English Composition, with a specimen of Composition. These examinations are strictly enforced, *in all cases.*

For further information, apply to the Dean of the Faculty, Seminary, Chelsea Square, N. Y.

Seminary, Aug. 21, 1849.

Church papers will please copy.

Mrs. Okill informs her patrons, that as the Cholera has been for some time past steadily and surely on the decline, she will re-open her school on Monday the 3rd of September. Aug. 22—3t

Died.

On Saturday morning, the 25th, after 20 hours illness, of cholera, JOHN BARENT, child of Rev. William L. Johnson of Jamaica, aged 6 years and 4 months.

On the 28th inst, of disease of the heart, after a paintul and protracted illness, MARY, relict of Mr. Edward Swaine, formerly of England.

The remains were conveyed from her late residence, 88 Spring Street to Philadelphia for interment.

Friday last, St. Bartholomew's day, the last sad offices of the Church were performed over the body of Justine, wife of H. M. Onderdonk, and only daughter of Governeur J. Bibby, Esq.; a lady whose genuine, but quiet and inobtrusive piety was in admirable keeping with all we know of that Saint, on whose feast she was buried—that Saint whom his Master called, having seen him "under the figtree." Her sojourn on earth was brief. So short indeed was the term, allowed her for the discharge of the high and responsible duties of womanhood, that it seemed like a beautiful dream. She bore her share of the common burthen of life; yet was never "*cumbered* with serving." She saw that sunshine from within which hovers like a perpetual spring around the head of a true Christian woman. With a family of quiet young children, as well ordered as if they were her only care, with a noble musical faculty, as duly cultivated, as if she lived only for that, with a love for God's house, which led her to make this delightful talent "a free-will offering of an holy worship," she was singularly happy in finding a time for every thing; and if we may venture so to speak of human imperfection, she imitated her Creator by making every thing "beautiful in its time."

Mrs. Onderdonk was not yet 24 years of age, when summoned to her rest. She leaves besides her husband, and a large circle of friends, six young children to mourn her absence.

The funeral service was read in Grace Church, Van Vorst, where she has long led the Choral part of the worship, and of which she was a devout and regular communicant. A large congregation was present. The Rev. Mr. Douglass assisting the Rector in his services. Her body is laid in Trinity Church Cemetery. M. M.

Suddenly on Wednesday the 15th inst, Mr. FRANCIS SMITH, in the 71st year of his age.

He was highly esteemed by all who knew him for the great amiableness and excellence of his character and his sincere and humble piety. The tranquility of his death was such as might have been expected from the innocency of his life and in the language of our own inimitable Liturgy, we may, with equal truth and justice say, He departed this life "having the testimony of a good conscience, in the confidence of a certain faith; in the comfort of a reasonable, religious and holy hope, in favor with God and in perfect charity with the world." The bereaved, who survive to lament the loss, have great reason, however, to be comforted by the assurance that the loss is theirs alone. May they, whom he so fondly loved, and who now so deeply mourn their loss, so emulate his example that though parted on earth, they may meet him in Heaven. T. N.

Friday, 17th inst, at Philipstown, Putnam Co., at the residence of her Grandfather, John Garrison, Esq., JULIA ANN, aged 3 years 7 mos., only daughter of Henry W., and Martha A. Belcher of this city.

Acknowledgments.

DOMESTIC MISSIONS.

Since his acknowledgment of the 21th inst., the Treasurer has received the following contributions:

"L", 3, for the Jews, 2,—5; Trinity ch, Fairfield, Ct, 26 50; St John's, Bellefonte, Pa, 5; Christ ch, Sharon, Conn, one-half, 2 50; Christ ch, Hartford, Conn, 25 82; St. Mark's, Chester, Ill, 3; total, 67 82.

THOMAS N. STANFORD, Treas.,
New York, Aug. 28, 1849. 139 Broadway.

☞ For sale a Share in the New York Society Library, enquire of the Treasurer of the Domestic Committee or at the office, No. 2 Park Place.

FOREIGN MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since 20th inst, viz:

Trinity ch, Fairfield, Conn, 37; Mrs Forrest. New London, for Rev R A Mallam, China, 20; St James, Wilmington, N C, China, 150; Ladies' Mis'y Soc, St Helena, Beaufort, S C, Greece, 103; total, $310.

J. SMYTH ROGERS, Treas.
NewYork, August 28, 1849. No. 2 Park Place.

PROTESTANT EPISCOPAL TRACT SOCIETY

The Treasurer acknowledges the receipt of the following sums since his report of 20th inst.

Christ ch, Tarrytown, Rev Wm Creighton, D D, 20 03.

Contributions for the Society are respectfully solicited, their year closes with the month of Septemper.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.
New York, August 27, 1849.

THE NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sum since his report of 20th inst.

From Lake Mahopack, a collection by the Rev Wm Morris, 8 72.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.,
New York, August 27, 1849. 20 John street.

THE SICK POOR.

The subscriber, Rector of the ch of the Holy Evangelists, thankfully acknowledges the receipt of the following donations for the sick poor:

From "A Lady," 3; from "a friend," 5; by Messrs Stanford and Swords, from "A lady," 1; by the same, from "a member of St Paul's chapel," 5; by the same, from "a member of Christ ch, Belleville, N J," 5; by the same, from C C, 5.

BENJ. EVANS,
172 Broome St.

Any donations may be left with Messrs. Stanford & Swords, 139 Broadway, or 172 Broome St.
New York, August 21, 1849.

FREE CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

From "A Churchman," 2; from Mrs Mary Jane Lewis, $5.

By Messrs Stanford & Swords, from "a member of St. Paul's chapel," 5; from a lady, 1; from C C, 5; from "a member of the ch of the Ascension, 2.

Sickness and bereavement continue to produce severe distress in the families of the poor. Every day adds to of afflictive cases. The impulses of humanity and of christian affection incite to mitigate, where we cannot remove, the woes of life. The least act of kindness awakens gratitude. A blessing rests on those who give, and on those who receive.

LOT JONES, 77 Second Avenue.

N. B. Further donations, being greatly needed, are respectfully solicited, and will be thankfully received. They may be left with Messrs. Stanford & Swords, 139 Broadway, or at his residence.
New York, August 14, 1849.

ASHEVILLE, NORTH CAROLINA.

From Tarboro', 20; from Wadesboro, 10.

Subscription to the ch, thus far, $700, amount desired, $1000.

A beautiful site has been presented,—and a plan (cost $50) procured from Mr. Wills, Architect.

JARVIS BUXTON,
Missionary, &c.

It is hoped that the friends of the Church will rally to this effort of establishing the Church firmly in Western Carolina; so that from the Blue Ridge to the Blue waves, the voice of the Gospel in the Church may be heard iu our land. J. B.

NASHOTAH MISSION.

The undersigned gratefully acknowledges the following receipts, viz:

From "More anon," two bones of well assorted and valuable minerals and shells for the cabinet of the Nashotah House; also from Prof D D Owen, U S Geologists, a good assortment of the minerals of the north west, together with a few other specimens from Europe for the same; also a complete sett of the charts of the U S Coast Survey, thro' Prof A D Bache, Superintendent of the Survey.

JAMES LLOYD BRECK,
for the Nashotah Mission.
Nashotah-lakes, W. T., August 8, 1849.

Advertisements.

COLLEGE AND SCHOOL TEXT BOOKS— Published by D. Appleton & Co., 200 Broadway.

I. GREEK AND LATIN.

Arnold's First and Second Latin Book and Practical Grammar. 12mo. 75 cts.
Arnold's Latin Prose Composition. $1.
Arnold's Cornelius Nepos, with Notes. 12mo. $1.
Arnold's First Greek Book. 62 cts.
Arnold's Greek Prose Composition. 12mo. 75 cts.
Arnold's Greek Reading Book, edited by Spencer. 12mo. 1 50.
Livy, with Notes, by Lincoln. 12mo. $1.
Cæsar's Commentaries; Notes by Spencer. 12mo. $1.
Tacitus's Histories, with Notes by Tyler. 12mo. $1.

II. FRENCH.

Collott's Dramatic French Reader. 12mo. $1.
De Fiva's Elementary French Reader. 12mo. 50 cts.
De Fiva's Advanced French Reader. 12mo. $1.
Ollendorff's New Method of Learning French, edited by J. L. Jewett. 12mo. $1.
Key to do. 75 cts.

III. GERMAN.

Adler's Progressive German Reader. 12mo. $1.
Adler's German and English, and English and German Dictionary, compiled from the best authorities. 1 vol. large 8vo. $5.
Ollendorff's New Method of Learning German, edited by G. J. Adler. 12mo. 1 50.
Key to do. 75 cts.

IV. ITALIAN.

Foresti's Italian Reader. 12mo. One dollar.
Ollendorf's New Method of Learning Italian, edited by F. Foresti. 12mo. $1 50.
Key to do. 75 cents.

V. SPANISH.

Ollendorff's New Method of Learning Spanish, by M. Velazquez and T. Simonne. 12mo. 1 50.
Key to do. 75 cts.
Velazquez's New Spanish Reader, with Lexicon. 12mo. 1 25.
Velazquez's Spanish Phrase Book. 18mo. 38 cts.

VI. HEBREW.

Gesenius's Hebrew Grammar, edited by Rodigar; translated from the best German edition, by Conant. 8vo. $2.

VII. ENGLISH.

Arnold's Lectures on Modern History. 12mo. 1 25.
Everitt's System of English Versification. 12mo. 75c.
Graham's English Synonyms, edited by Prof. Reed of Pennsylvania University. 12mo. $1.
How's Shakspearean Reader. 12mo. $1.
Keightley's Mythology of Greece and Rome. 18mo. 42 cts.
Mandeville's Elementary Reading Books, 1, 2, 3, 4.
Mandeville's Elements of Reading and Oratory. 8vo. 1 25.
Mandeville's Course of Reading for Common Schools and Lower Academies. 12mo. 75 cts.
Putz & Arnold's Manual of Ancient Geography and History. 12mo. $1.
Reid's Dictionary of the English Language, with Derivations, &c. 12mo. $1.
Taylor's Manual of Modern and Ancient History, edited by Prof. Henry. 8vo. cloth or sheep. 2 25.
Taylor's Ancient History, separate. 1 50.
Taylor's Modern do. 1 25.

NEARLY READY

Boise's Exercises in Greek Composition. 12mo.
Thatcher's Cicero de Officiis. 12mo.
Lincoln's Horace. 12mo.

SCHOOL, Mathematical, classical, &c., under the care of the Rev. Isaac Peck, will re-open on the first Monday in September, at No. 36 Amity street.
Sept 1—3m

MISS SEWELL'S NEW WORK.

D. APPLETON & Co., Publish this week, the Child's First History of Rome, by E. M. Sewell, Author of "Amy Herbert" &c. 16mo, cloth, 50 cts.

"History is the narration of real events, in the order and circumstances in which they occurred; and of all histories, that of Rome comprises a series of events more interesting and instructive to youthful readers, than any other which has ever been written. Of the manner in which Miss Sewell has executed the work we can scarcely speak in terms of approbation too strong. Drawing her materials from the past; that is to say, the most reliable sources, she has incorporated them in a narrative at once unostentatious, perspicuous and graphic; manifestly aiming throughout, to be clearly understood by those for whom she wrote, and to impress deeply and permanently on their minds what she wrote and in both of these aim we think she has been eminently successful.

BY THE SAME AUTHOR.

Amy Herbert, a Tale, 12mo. paper, 50 cents, cloth, 75 cts.
Gertrude, a Tale, 12mo. paper, 50 cts. cloth, 75 cts.
Margaret Percival, 2 vols. paper $1, cloth 1 50.
Laneton Parsonage, 3 vols. paper 1 50, cloth 2 25.
Sept 1, 1849.

EIGHTH EDITION

HAWKSTONE, By Prof. Sewell, 2 vols.

Ths publishers respectfully annouuce the publication of the eighth edition of this interesting work. No better evidence of the worth of these volumes is needed than the unprecedented sale since its first publication about 16 months ago. And now, notwithstanding the market is flooded with feeble imitations of this work, the demand for it, instead of abating, is steadily on the increase. Hawkstone has taken its place among the standards of religious fiction. The author has evinced the combined energies of a powerful intellect, a refined taste, and Anglo-Saxon common sense, a chastened yet glowing imagination, a keen yet polished irony, a profound yet transplanted philosophy, a quick yet ardent love for the Church, and a calm yet devoted piety. STANFORD & SWORDS,
Sept 1 137 Broadway.

CHURCH ALMANAC FOR 1850.

WILL BE READY, Next Monday, the Church Almanac for 1850, with full statistics of the several Dioceses, and a correct list of the Clergy. Great pains have been taken to make this number attractive and usefnl.

Orders to be addressed to

THOS. C. BUTLER.
Agent of the P. E. Tract Society.
Aug. 30 Depository, 20 John st., N. Y.

BOARDING SCHOOL FOR BOYS, At New Canaan, Conn.

The summer term of this school will close on the 1st Octoper, when there will be a few vacancies.

The winter term commences on the 1st November.

Parents, contemplating placing their children at Boarding School, may find by reterence to those who have been its patrons for a series of years, this to be such as they will be pleased to patronize.

Reference may be made to Mr. Andrew M. Harper, No. 92 Front St., N. Y., Benj. W. Davis, corner of Fulton and Hicks, Brooklyn, J. N. Wyckoff, 109 Wall St., N. Y., of whom circulars may be obtained, also at Nos. 20 and 12 John St.

Application may be made to the Principal,
Aug. 25—3m$ D. S. ROCKWELL.

BOARDING SCHOOL FOR YOUNG LADIES, Under the immediate supervision of Bp. Potter. Mrs. A. Tilghman, Principal, 313 Walnut St. Philadelphia.

The fall term of this school will commence on the 2nd day of September.

Terms $300 for the session of ten months, vacation, July and August. Farther partieulars may be obtained by addressing Mrs. Tilghman.

At the request of several parents, a class of *Day Scholars* is forming. The number being limited, early application must be made, and as the different studies are to be promptly entered on, it is very desirable that all the pupils should in readiness.

Terms for *Day Scholars.*—$35 for the term of five months.

REFERENCES.

Rt. Rev. Bp. Potter, Rt. Rev. Bp. Whittingham, Rev. Dr. Morton, Rev. Dr. Hare, Rev. Dr. Wyatt, M. D., Rev. Dr. Beckerfoot, M. D., Thos. Dunlap, Esq., W. Rawle, Esq., Horace Binney, Esq., J. R. Ingersoll, Esq., J. M. Scott, Esq., H. J. Williams, Esq., Hon. E. F. Chambers, M. D. Sept 1—tf

INSTRUCTION IN MATHEMATICS AND BOOK-KEEPING.—The subscriber has the pleasure to inform the young gentlemen who have not finished their engagements with him, as well as those who may require his services, in preparing them for the next term of Columbia College, that he will be happy to see them on Monday, the 3d of September. He would also inform Principals of Institutes, male or female, that, by an early application, he is open to an engagement for one hour daily, or for two hours three times a week.

References.—Prof. Hackley, Columbia College; Rev. Dr. Schroeder, St. Ann's Hall; Rev. W. Morris, Rector of Trinity School.

N. B. Private instruction will be given at his residence, 31 City-Hall-place. Sept. 12t$ M. B. McCARTHY.

THE COLLEGIATE SCHOOL, 95 Mercer St. will be re-opened on Monday, Sept. 3. Circulars containing terms can obtained at the bookstores of R. Carter & Bro., 285 Broadway, and also Daniel Fanshaw, 575 Broadway.

WILLIAM FORREST, Principal.
Sept. 1—8i

THE Fall Term of Misses Rainsford's School will commence on Monday the 10th of September.
Sept. 1—3t$

COLLEGE GRAMMAR SCHOOL,—Brooklyn.—The undersigned, having received encouragement from numerous sources, have established in the city of Brooklyn, near the Heights, an institution for the educating and training of Boys for professional and *commercial* life.

This institution is called "THE COLLEGE GRAMMAR SCHOOL," and is designed to embrace the thorough moral and religious training of the pupils committed to its charge, as far as the constant supervision and companionship of the Teachers can attain that object.

To accomplish this plan more effectually, and to accommodate their friends not residing in Brooklyn, in addition to the regular Day School, the Teachers will receive into their common household, where they will be under their constant care, and the attention of a competent matron, a limited number of Boarders.

In undertaking the arduous labors, which a thorough education on such a basis demands, the undersigned Teachers rely confidently on their experience in that mode of instruction which makes the moral and religious welfare of the pupil the object of anxious attention and unwearied care.

In the Classical, Mathematical and Commercial Departments, they propose a high standard of excellence; to which, they trust, the varied experience of many years and assiduous labors, will enable them to attain.

The course of instruction will furnish a complete preparation for any class in College, and will embrace the modern languages and all the common, useful and ornamental branches which are of value in the mental training of the pupil, or for the practical purposes of life.

No pupil will take a position in Class without a thorough examination in the first principles of the studies pursued.

Attention given daily to Reading, Writing, Spelling and History.

PRIMARY DEPARTMENT.

Particular attention will be paid to the Primary Department, and no exertion will be spared in drilling the younger pupils before advancement to the higher classes.

LOCATION.

The site selected for the School is at the new building, corner of Atlantic Street and Clinton. The boarding department is in the new house, No. 300, State Street, (College Place,) near Bond, a quiet and retired part of the beautiful city of Brooklyn, easily accessible from the Metropolis or from neighboring cities.

SESSIONS.

The Scholastic year will be divided into four terms, commencing on the 1st of May, 1st September, 15th November, and 1st February. There will be a summer vacation during the month of August, and a week's recess during the Christmas Holidays.

TERMS.

Boarders will be charged $75 per quarter for Board, washing, &c., and for full course of Tuition in every branch, including attendance upon Scientific Lectures. Day Scholars will be charged $20 per quarter for full classical course, including the modern languages.

For the English course, with the modern languages, the charge will be $15 per quarter.

The Tuition in the Primary Department will be $6 per quarter.

Payments will in all cases be expected quarterly in advance.

Instead of the usual mode of boys furnishing their own bed, &c., an entrance fee of $10 will be received, if preferred. Each boarder's towels, clothieg, &c., must be legibly marked with the owner's name.

It is desirable that each pupil should be provided with a uniform dress suit, consisting of blue cap, roundabout and pantaloons, with silver buttons.

CORNELIUS E. SWOPE, A.B.,
Principal of the Classical Department.
EDMUND B. TUTTLE,
Principal of the English and Classical Department.
LEFROY RAVENHILL, A. B., M. D.,
Classical Teacher.
PIOTR KOWALEWSKI,
Teacher of the Modern Languages.
MRS. MARY H. THOMPSON, Matron.

REFERENCES.

Right Rev. Wm. Rollinson Whittingham, D. D.; Right Rev. Alonzo Potter, D. D., LL. D.; Rev. W. A. Muhlenberg, D. D.; Rev. Samuel Seabury, D. D.; Rev. Benjamin C. Cutler, D. D.; Rev. Francis Vinton, D. D.; Rev. Wm. H. Lewis, D. D.; Rev. J. B. Kerfoot, College, St. James, Md.; Rev. Horatio Potter, D. D., Albany; Rev. Wm. L. Kip, D. D., Albany; Hon. Hamilton Fish, Albany; Hon. Wm. H. Seward, Auburn.

Poetry.

For the Churchman.

The following lines were written with particular reference to the death of Basil Henry Harrison, aged about fourteen years, one of the singing boys in St. John's Chapel, New York City. He was beloved by all who knew him, and in the excellence of his disposition, correctness of his demeanor, and aptness in acquirement, he gave high promise of future usefulness. In his triumphant and peaceful death, we may reasonably hope, that he has left an earthly for a heavenly choir, a perishable, for an everlasting inheritance.

When I have seen the brightest, best,
  Laying their earthly garments by,
Departing to their silent rest
  Without a murmur or a sigh,
I oft have felt a sad delight,
  To look with faith beyond, above,
To trace some seraph in its flight,
  That once has known my fondest love;
Methinks companionship like this,
  Were more than meet to woo and win
The heart away from fleeting bliss,
  Away from every guilt and sin,
Up to that world of endless day
  In concert with the glorified
To sing eternity away
  In hymnings with the Crucified.
Dear Basil—sainted, seraph, thou!
  Far sweeter strains thy lips employ,
A mortal once—immortal now!
  Oh, who can tell an angel's joy?
For this my earnest prayer shall be;
  With patience, purity, and love
Content below—and then with thee
  From sin, and death, forever free,
To mingle with the blest above.

Trinity College, July 7th, 1849. G. T. R.

Selected Matter.

LITTELL'S LIVING AGE.

From the Quarterly Review.

Illuminated Manuscripts of Middle Ages.

(Concluded.)

During the whole of Edward III's brilliant reign, the demand for illuminated manuscripts advanced; and the art was now followed by secular persons, of whom there were great numbers in Flanders. Many an illuminator, as well as scribe, now doubtless dwelt in Paternoster-row, for deeds, charters, law books—intended for public use—were thus ornamented. We saw some time since very beautiful illuminations of this period in an old law manuscript, at the town clerk's office; and some of the city companies, toward the close of this and the beginning of the following century are also very finely ornamented. Many treaties and agreements, richly illuminated, are in the Museum. The documents relating to the peace of Bretigny, are thus adorned; and the grant of Aquitaine by Edward to the Black Prince, gives highly finished miniatures of the father and son, in the initial D. These may be seen in Mr. Shaw's work, and also another initial, containing the portrait of King John of France. Froissart's delightful chronicles were honored, almost upon their first appearance, by being illuminated, for we find that as early as 1381, the Duke of Anjou caused "fifty-six quires of the chronicles of Johan Froissart, which he had sent to be illuminated for the King of England, to be seized." Whether this copy was eventually sent, we know not; but no copies earlier than the fifteenth century are to be found in the Museum. When Froissart visited England in 1395, he presented his poetical work, "Meliador," to King Richard; and he tells us how it was "fairly written, and illuminated, and bound in crimson velvet with ten nails of silver gilt, and a gilded rose in the middle." . . . .

The patronage of what was French, is conspicuous even four centuries ago, and with the fancy for what is foreign, which later times has evinced, the noblemen purchased French poems with Flemish illuminations, while nobler poetry, and far more spirited, if not quite such highly finished illuminations, were obtainable at home. Thus, a regular mart for the fashionable French works was established; and in many illuminations we can trace the various hands employed, from the master, or chief artist, who paints the frontispiece, to the "prentice hand," that was only allowed to color the bit of bordering that marks the end of the paragraph. Indeed, so numerous were one class of illuminated books, all similar in style and ornament, that the term, "the Bruges," from the place of their manufacture, was assigned to them. Of this class, probably, is the huge copy of Christine de Pisan's works in the Harleian.

But the English illuminator, although not called upon to adorn what might be termed the "fashionable literature" of the day, still employed his skill upon church books, and lavished upon them a wealth of ornament, which renders a single missal or psalter an encyclopedia of artistic decoration. We may well lament that but a fragment remains of the fine "Lectionarium" which Lord Lovel presented to Salisbury Cathedral about the close of the fourteenth century, and which friar John Sifrewas—how Saxon the name—wrote and illuminated. (Harleian, No. 7026.) This is "a manuscript of the largest folio, written in a clear letter, about two-thirds of an inch in size, across the whole page. The letters are beautifully formed, and with many 'penman's flourishes';" the rubric is greatly injured, but the black letter maintains its original brilliancy. At the beginning, a picture as large as the page gives us the portrait of Lord Lovel, a fine-looking, elderly man, in a dark blue bonnet, a light furred gown, looking in at the window of friar John's cell, and here is "Frater Johannes," himself, an old man, with most pleasant fatherly countenance, very respectfully bringing the book, which has a delicate drawing on the cover, of "Our Lady," kneeling before her Son. There is a slight attempt at a back-ground in neutral tint, with two windows touched in with red. Behind Lord Lovel, a spiral scroll informs us that the book was presented by him "for the spiritual remembrance" of him and his lady; and on a gray tablet at the foot of the page, in letters which appear in high relief, is the autograph of "Frater Johannes Sifrewas." Most of the alternate pages in this book are surrounded by a narrow border of raised gold, relieved by red or blue; and around this, foliage and flowers twine, together with dragons and chimeras, most graceful angels, saints in canopied niches, medallions with miniature heads, and very neatly executed armorial bearings. Beyond these, but filling in each vacancy, is the finest pen-work, somewhat resembling vine tendrils, or the fibres of a leaf, and at intervals, dots of bright raised gold, and small gold ivy leaves. We wish we could exchange our pen for the pencil, to show the exceeding beauty and rich effect of this splendid border. . . . . . . The niches on the sides are frequently adorned with the figure of our lady. Some of these, with the placid face, and the bright golden hair parted on the brow, are very beautiful. Each initial letter encloses a picture, and here we have no longer the gold ground, but rich red or blue, with a very small gold pattern "damasked" upon it. All the faces are most beautifully finished; indeed, the most highly finished modern miniatures are not more so. In one initial letter—the subject is Christ and his disciples at Emmaus—so minute is the finish, that the middle pattern and border of the ample table-cloth may be distinctly perceived. The Lovel arms and crest ornament every page, and on two or three, we have the full-length portraits of Lord Lovel and his lady—a very pleasing specimen of the high-born dame. The page for Candlemas-day is very splendid, and the initial letter encloses a beautifully finished group, representing the presentation in the temple. Our lady and child are very graceful; the high priest, with huge green turban, dignified, a very fine old man and woman stand behind, and in front is an elegant female figure, holding the two doves in a basket. . . . . On another leaf "Our Lady" appears kneeling to receive the crown of heaven. The figure has so much sweetness and graceful humility, that we almost pardon the subject.

We were at first surprised at the figure of the Virgin recurring so often; but Salisbury Cathedral is dedicated to her, and hence, doubtless, her pre-eminent station in this volume. At the foot of this page is a graceful little drawing of our Lord reproving Martha, while Mary sits with upturned eyes at his feet. . . . . . Some of the succeeding miniatures are rather inferior in spirit, although still presenting the most exquisite finish; but the borders, and their accessories, are more spirited and varied, the general style of their draperies, too, is very good. This noble volume has met with much ill-usage, and the remaining portions are wanting—still, what left awakens our astonishment at the diligent labor, the fine taste, the masterly finish of the worthy "Frater Johannes Sifrewas."

Another gift-book belonging to this, or rather, a later period, is the missal presented by William Meldrethe, "Aldermannus venerandus," as the inscription informs us. A noble book is this for a London alderman to present, consisting of many hundred pages, every one decorated with gold capitals, and many with light and graceful foliage, rather resembling the former. The penmanship throughout is very fine, and some of the letters richly ornamented. The title-page has been destroyed, but from two or three finely illuminated pages, we should think it must have been very rich. There are many pages of musical notes too; and not the least interesting is the page that represents the donor, in his "scarlet gown, furred with marten,"—a good looking citizen—kneeling humbly with uplifted hands, and beneath the words, "Blessyd be the Trinite," in gold letters.

For prayer books for the higher orders, however, Flanders was still the mart. From thence came the delicate little hand-book of prayers which belonged to Henry VI, when a child. No one can deny the exquisite finish, the delicate manipulation of the Flemish artist here; but still, for spirit, we could almost turn to some of the foliaged scrolls of Meldrethe's missal; while what graceful variety does the Salisbury Lectionarium display in comparison. Another highly-lauded volume, probably of this period—certainly, we think not earlier—is the celebrated Harleian "Roman de la Rose." And exquisite, indeed, is the frontispiece; nothing can exceed in finish the rich bronze frame, and the flowers that lightly rest on it, and the glittering insects, too that creep upon the leaves; and then the picture of the gay procession of knights, and ladies and minstrels, tripping along the shady "pleasance." And beautifully finished are its many pictures; but Flemish as they are in high finish, they are Flemish in expression also. . . . . .

It was, perhaps, with the patriotic wish to induce the young king, or those around him, to encourage native talent, that Abbot Curteis, in 1433, presented to him that beautiful book, the "Life of St. Edmund," the patron of his abbey. We regret our space will not allow us to describe it; still it is scarcely necessary, since few illuminated works have attracted more attention than this. While the miniature pictures are most beautiful, the borders display all that variety and spirit which the Flemish school certainly wants. How bold is the foliage that half-encircles the page!—as though struck off at one stroke of the pencil; and then, the minutest accessories, even to the slightest pen-flourishes, are touched in with a grace and spirit which show this exquisite work to have been a labor of love.

We think this may have been one great reason of the superiority of those volumes to which we have more at length directed the reader's attention. The work was undertaken right heartily; and as, day after day, the illuminator pursued his pleasant task, he bent all his powers to produce a work, on which the eye of future generations should dwell with as deeply admiring a love as he did. Now, splendid, and, in parts, beautifully ornamented, as this large volume, "The Talbot Book," is, no such feeling presided over its production. Still a very handsome specimen is it of Flemish art, and most interesting as a bridal gift to Margaret of Anjou. Here is she, sitting beside the king, her bright, golden hair streaming on her shoulders, receiving, with pleasant smile, the book presented by Talbot, Earl of Shrewsbury, who kneels before her. And richly is the page adorned with bearings of the king and earl, and the proud shield, with its six quarterings of the portionless daughter of Rene of Anjou; and here is the red rose of Lancaster, in the midst of the foliaged border, and Margaret's own flower, "The Daisy," twining about. Alas! how little did the heroine of the red rose dream of the last battle-field from whence she should flee, when she first turned over the pages of "Talbot's Book! And well-suited to the taste of the queen were its contents—tales of chivalry . . . . Poor Margaret! When she sought refuge with her father, this, with many another gift, was left behind; but, although, at the mimic court of King Rene, little of magnificence could be found, books more splendid, and illuminations incomparably superior, found a place, for Rene was not only a patron of art, but a most exquisite illuminator. This volume of surpassing beauty, one of the late purchases of the Museum in 1844, painted in part by his own hand—what a climax does it form to the many beautiful works we have contemplated! "The Missal of Rene of Anjou" is about the 16mo. size, and the opening page presents his shield, richly blazoned. Then follows the Kalendar, surrounded by a border of exquisite foliage, with a delicate bird at the top of each page, and two richly ornamented octagons at the foot, enclosing, one, a sign of the Zodiac—the other, a figure engaged in the occupation of the month. These octagons require the aid of a glass, ere full justice can be done to their beauty. With the prayers, a foliaged pattern, on a raised gold stem, commences. This is upheld at the foot by a kneeling angel, of most delicate execution. The smaller letters are gold, "flourished" with red and blue ink; the larger, although not an inch in length, enclose appropriate figures. Sometimes the borders have corner pieces, of most elegant arabesque, and, throughout the volume, scarcely two are alike. These pictures occupy the whole page. The Annunciation shows the influence of the early Italian style, which is more clearly observable in the meeting of Mary and Elizabeth. The gentle dignity of the former, the full, downcast eyes, the slight fulness of the lip, reminded us most vividly of Raphael's Madonnas. In the Presentation, and the flight into Egypt, the subjects are gracefully treated, and this part of the Missal ends with a fine representation of our Saviour, a female in a blue dress kneeling before him. The next picture exhibits a king, a fine-looking man, with white hair and beard, kneeling, in a bold and rocky landscape, and our Saviour looking down upon him. There is a castle in the distance, and, not improbably, the scene is in the county of Bar, and the king, Rene himself. Then follows the Office for the Dead, commenced by a most powerful allegory. In a rich and varied landscape, with lofty castle, and winding river populous with boats, with rich masses of trees, and deep blue sky, stands a half-length figure, not a skeleton, but almost fleshless, and blackened, with a rich crown, beautifully finished, on the brow. But half of this horrible figure is seen, for, in the foreground is the upper part of Rene's proud banner, with the fleur-de-lis of France, the red and white stripes of Bar, and the five crosses—most valued by him of all—of the kingdom of Jerusalem. And thus, surrounded by summer and sunshine, and active, abundant life; bearing the crown, and leaning against those badges of high station, which few, in that age of pride of birth, valued more than King Rene, stands the mouldering corpse, the doleful upward expression of the eyeless face, and the bony hands grasping the scroll that supplicates mercy—all instinct with poetry of the highest order! No wonder that "the dance of death," as it swept through the streets, gave a more solemn warning to our forefathers than even the wayside sermon, if aught of the same deep feeling which pervades this picture pervaded it. The concluding pages of this beautiful book present an endless variety of decoration, all like the finest enamel; rich foliage climbs the side of the page, and the golden root is held by a kneeling angel. There are full fifty of these, and all varied; small square pictures of the saints grace almost every page, painted within an arch that encloses a space not much larger than a shilling. Beautiful heads are all these; venerable old men, fine-looking men in middle age, and most graceful female saints. We think we can perceive a difference in the treatment of these and of more sacred subjects. They are graceful and beautiful, but demand admiring homage, not reverence. St. Lucia, with her golden hair, has a most lovely face: St. Ursula's downcast eyes and gentle bearing are most lovely, while four of her large company of virgins trip daintily along, as charming damsels as ever danced a measure at the court of King Rene. The concluding picture, most exquisitely finished, represents King David, with features strongly resembling the king in the former picture, receiving the water from his three valiant men. Each face is very peculiar, and at the feet of each a French name is written. We cannot but think, therefore, that this refers to some incident in Rene's chequered history, when he owed important aid, perhaps his life, to some of those faithful followers whose portraits he has here enshrined.

After this most beautiful of all the specimens of illumination we have described, we feel almost unwilling to turn to the gorgeous, but, in comcomparison, commonplace books, which belonged to Edward IV. and Henry VII. One, English alike as to its author and illuminator, would deserve a page of notice, did our space admit—Lydgate's "Siege of Troy, and Testament." It would be a pleasant task to compare it also, page by page, with that beautiful specimen of the Flemish style—although, we think, from the apparent accuracy of the picture of old London, by an English hand—"Les Poesies du Duc d'Orleans." Both are "beautiful exceedingly," and the rich style of the latter, with its shaded borders of dead gold, and its delicately finished flowers, and birds, and insects, affords a fine example of its class. Henry VII's Prayer Book, Henry VIII's, and many others, also exhibit the same style.

The discovery of printing had little effect upon illuminated books. During the fifteenth century, ten thousand scribes and illuminators were computed to reside in France and Flanders alone, and few seem to have given up their calling. Indeed, printing, in some instances, aided the illuminator; for, in 1465, copies of the Decretals of Boniface VIII. were printed on vellum, and the elegant initials were painted in. A translation of "Pliny's Natural History," was soon after printed at Venice, and the copies were illuminated, not only with borders, but with miniatures. The later manuscripts, especially the Italian, now begin to present a close resemblance to the Roman letter, and thus look very like printing. There is a beautiful manuscript of St. Augustine's—"De Civitate Dei,"—in the Museum, purchased at the Duke of Sussex's sale, of this class. It is most exquisitely illuminated, by the hand of the prior of the convent to which it belonged; and here we find the classical style of ornament most harmoniously mingling with the Gothic. The cherubs that support the elegant wreath of flowers round the title, are evidently "a bevy of Cupids;" and the little angel that sits on the initial G, watching the saint who kneels with uplifted hands, is as pretty a little Love as ever fluttered his tiny wings round the car of Venus. It was chiefly in this style that the MSS. of the following century were decorated, when Clovio and Julio Romano—nay, Da Vinci, Raffaele, Titian,—did not disdain the art.

We must here conclude, well-pleased if we should have afforded our readers some information and entertainment in this short sketch, which, for its full effect, should have employed our pencil as well as our pen. While justice is now being done to the beauties of mediæval art, it is important that these exquisite MSS. which enshrine so many of its highest characteristics, should be vindicated from the charge, even until lately, so often preferred, of being mere textbooks of a superstitious age. To ourselves, their contemplation has awakened a widely different opinion; and when we have seen with what patient care, with what earnest feeling, the illuminator illustrated Scripture history; how diligently he set about his task, in how noble and legible a hand he wrote the text; how he bent over it, day by day, adding finishing stroke to finishing stroke, it has been a delightful thought to us, that, in the midst of much error and superstition, so eager a thirst for the true "water of life" prevailed. There were saintly legends, from whence many a later artist derived his subjects; but the illuminator of the Middle Ages, even when illustrating the Missal, turned aside from these, to place before the reader, and with how much deep and earnest feeling, the scenes of Gospel history! And great was the influence of the "Pictorial Bible" in an age when books were scarce—an age when painting took hold of the young and fervid imagination in a way, to us, almost inexplicable. How did the pictured page feed the growing desire for the pure Word of God, and prepare the way for the teachings of Wyckliffe, for the advance of those principles of religious freedom which have now become our heritage!

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THE TRUE CATHOLIC: Reformed, Protestant and Free. Edited by a Layman of the Protestant Episcopal Church, with the Approbation of the Bishop of Maryland.

Published on the first day of every month, in the city of Baltimore, and sent by mail to every part of the United States and British Provinces.

Each number contains 48 large octavo pages, printed on fine paper and clear type.

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The subscription list of the True Catholic is now probably as widely extended as that of any similar publication in the Church has ever been. It is nevertheless much too small to afford an adequate remuneration to the publisher, while the editorial labors bestowed on it have never received or sought other return than usefulness here and its attendant reward hereafter. This being the case, the publisher considers himself at liberty to ask earnestly of those readers of the True Catholic, who regard the continuance and extension of the work as desirable, (and he knows that they are very many, and number among them names the most honored and influential in the Church,) an effort at the present time to increase the subscription list. Should such an effort be made, additional assistance, which will increase the interest and value of the work, may be expected. For its present standing the publisher knows that he has no need to appeal to any vouchers. The occasional notices of the True Catholic in Church papers, are, without exception, gratifying to its conductors and friends. From other sources they are supplied with abundant reason to believe that few periodicals (perhaps none with so small a circulation) possess equal reputation and influence.

Those of the present subscribers who can procure one or more additions to the subscription list, are respectfully requested not to delay the attempt, if they think this appeal reasonable.

JOS. ROBINSON, Publisher,
No. 117 Baltimore street, Baltimore.

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August 18—tf

NEW YORK LIFE INSURANCE COMPANY.—Office No. 68 Wall-Street.—This Company was incorporated by an Act of the Legislature of this State, and has now been in successful operation upwards of four years, during which time it has issued more than Four Thousand Policies, and paid losses to the amount of $77,000. In many instances, the sums they paid have been the sole dependance of the Widows and Orphans of the deceased, and the only means of their support and maintenance.

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Aug. 25—tf.

MUTUAL BENEFIT LIFE INSURANCE COMPANY, No. 11 Wall street.

This Company has been in existence nearly four years, and its Surplus is now, (March 1, 1849,) over $700,000, shewing a business unparalled.

DIVIDENDS OF PROFITS are declared ANNUALLY upon all Life Policies which have settled two or more premiums; the profits draw interest at the rate of 6 per cent. per annum, and can be made available at once, to the extent of TWO-THIRDS of their amount, where the party has paid his premiums in full.

Premiums are payable annually, but may be paid semi-annually or quarterly, and parties taking Life Policies may, when the premiums amount to fifty dollars, if they prefer, give their individual notes for ONE-HALF the annual premium, upon which they are required to pay six per cent interest.

Prospectus, and all papers necessary to effect insurance, and all information in relation to the plan of operations, may be obtained, gratis, at the office of the Company, No. 11 Wall Street.

DIRECTORS:

Robert L. Patterson,
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VALENTINE MOTT, M. D., } Medical Board of
JER VAN RENSSELAER, M. D. } Consultation.
JAMES STEWART, M. D., (Residence No. 9 Abingdon Square,) Medical Examiner, attends at the office daily from 2 to 4 o'clock. M17

REPORT FOR JULY.—The Mutual Benefit Life Insurance Co., No. 11 Wall-st., have issued, during the month of July, 1849, One Hundred and Fifty-three Policies, viz.:

To Merch'ts & Traders	40	To Clergymen	5
" Mechanics	14	" U. S. Officers	0
" Manufacturers	22	" Pub. Officers	4
" Clerks	27	" Sea Captains	4
" Physicians	9	" Teachers	4
" Ladies	4	" Students	0
" Lawyers	5	" Other occupations	15
	121		32

New Policies issued in July, 1849, 153
Surplus of the Company exceeds. $800,000
ROBERT L. PATTERSON, President.
BENJAMIN C. MILLER, Secretary.
JOSEPH L. LORD, Agent.
James Stewart, M. D., Medical Examiner, residence No. 3 Abingdon Square, at the office daily from 2 to 3 o'clock. August 4.

CHURCH BELLS AND TOWN CLOCKS.—An experience of more than 25 years has given the subscriber an opportunity of obtaining the various combinations of metals, the heat requisite for securing the greatest solidity, strength, and most melodious tones.

Church, Factory, and Steamboat Bells, constantly on hand, *peals* of any number furnished. Those of Trinity Church, New-York, were completed at this Foundry; also the *Fire Bells*, which are the largest ever cast in this country.

For several years past, the highest premiums have been awarded by the New York State Fairs and American Institute.

925 Bells, averaging 537 lbs. each, were cast during the past two years.

Improved Iron Yokes are attached, and Springs affixed to the Clappers, which prolongs the sound.

Yoke Frame and Wheel complete can be furnished if required.

THEODOLITES, and all kinds of Levelling and Surveying Instruments on hand.

ANDREW MENEELY.
West Troy, March, 1849.
George H. Swords Agent, 116 Broadway, N. Y.
m26tf

ORGAN BUILDING.—The undersigned respectfully informs his numerous friends and the public, that in consequence of the increased business facilities afforded him, he has removed his Organ and Piano Forte Manufactory to Newark, N. J., where he is prepared to build Church and Parlor Organs of every description, with all modern improvements, at low prices.

Organs constantly on hand, and repaired and tuned in town and country, at moderate charges.

HENRY PILCHER,
Corner of Centre and River streets, Newark, N. J.
November 11

COLLEGE OF ST. JAMES, Washington county, Md.

The eigth session will open on Monday, October 1st, on which day the *punctual attendance* of all the students is requested. The duties of the classes are promptly re-commenced, and it is very important that all their members, new or old, should take their places at the opening of the session.

The academical year extends from the 1st of October to the 1st of August; there being but one vacation, August and September.

In the *College*, all the usual classes, under a full corps of Professors, have, for several years, been pursuing the entire course of collegiate studies equal to that prescribed in the older colleges of the north. At the recent commencement the *third* graduating class received their academical degrees.

In the *Grammar School*, which immediately adjoins the College, the Preparatory classes are carefully trained by competent Instructors under the supervision of the Professors of the College. Thus pupils may enter the Institution at an early age and pursue their entire course of study under the same direction until they graduate. The Mercantile Department embraces those *partial* members of any of the Collegiate or Preparatory classes who may be preparing for the Counting-Room or other non-professional life. Such students are admitted to all the priveleges and advantages of their several classes substituting in place of some of the classical studies, such as are more necessary as a preparation for business. French is a regular study without extra charge in all the classes. In addition to the French the mercantile students will be taught, without charge, German or some other modern language. The location of the College is perfectly healthful; and there are no towns or villages near to present the temptations so dangerous to the young. Moral and religious education is one chief design of the Institution. The charge covering all the academical and domestic expenses, is $225 per session of ten months. The rules of the College carefully restrict any other expenses of the student. All the departments are under the immediate supervision of the undersigned to whom application may be made for copies of the "Register" of the College, or for further information, as well as for the admission of pupils.

JOHN B. KERFOOT, Rector &c.,
August 11,—2m College of St. James, P. O., Md.

SCHOOL FOR MORAL DISCIPLINE. This School is situated at City Point, opposite Fort Independence, commanding a beautiful view of the harbor, islands and shipping, and enjoying a most pure and exhilarating atmosphere.

STUDIES.—The regular studies are the Elementary and Higher Branches requisite for a thorough English Education, including Singing, Book-Keeping, Exchanges and Navigation.

Extra studies are the Ancient and Modern Languages, Instrumental Music and Drawing.

CONDITIONS.—Boys are received for a period of not less than six months, nor under the age of six years. The boys, while members of the school, must be wholly under the direction of its government. The parents and guardians are requested to satisfy themselves fully respecting the school, and determine whether they can give up their boys wholly to its management for the time specified.

The expenses are $3 00 per week, or $78 00 per term of six months, payable in advance. All expenses for board, tuition, books, (except for extra studies) stationary, washing, mending, medical attention, &c., are included in the foregoing charge.

Extra studies, $5 00 per term, for each branch, (in classes) except Music and Drawing, which are $10 per quarter.

The School is under the supervision of a Visiting Committee, consisting of Rev. E. M. P. Wells, Rev. Alexander H. Vinton, D. D., Rev. William Croswell, D. D.

REFERENCES.—The gentlemen of the visiting Committee. WILLIAM BRADFORD.

☞ All communications should be addressed to WILLIAM BRADFORD, Principal of School for Moral Discipline, City Point. aug 11 tf.

ST. MARK'S INSTITUTE, Orange, Essex County, New Jersey. Thomas Jones Pope, Proprieto and Principal.—This Institution has been established for the reception of a very limited number of young gentlemen (6) into the family of the Proprietor, for instruction in all the branches of a polite and useful education, according to the English Academical Method.

It is situated in one of the most beautiful and healthy villages of New Jersey, only twelve miles from the City of New-York, on the line of the Morris and Essex Rail Road, and in a highly respectable neighborhood. The Premises are particularly eligible, being commodious and handsome, with some acres of land attached for the purposes of recreation. The Institute is also in the immediate vicinity of the Episcopal Church of Saint Mark.

Devoted attention will be given to the promotion of the comfort of the pupils, who will, as members of the Proprietor's family, have such regard paid to their morals and deportment as will in conjunction with their literary course, conduce to make them gentlemen and Scholars, and fit them for any station in society.

The select character of this Institution will obviate many of the evils attendant upon larger and more promiscuous establishments.

SESSIONS.

The first Session of the Institute will open on the first day of May next, and will close on the last day of September. The second Session will commence on the first day of November, and close on the last Friday in March.

All further information, references, &c., communicated *on application (post paid) to the* Proprietor, or at the office of this paper.

Orange N. J., April 28, 1849—tf

ST. PAUL'S COLLEGE, COLLEGE POINT, Near Flushing, Long Island, New York.—The 22d Session of this Institution will commence on the first Monday of October next.

Pupils are admitted into the Primary Classes at 10 years of age, and into the Collegiate Classes whenever they have attained sufficient scholarship.

There is but one session of the Institution in the year. It commences on the first Monday in October, and ends on the first of August.

It is requested that all who desire to place their sons in the Institution will present them for admission at the beginning of the session in October. Pupils are received, however, after the Christmas and Easter recesses—and on the first Monday in March.

Applications to be made to the Rector at College Point.
aug 11—2m REV. J. G. BARTON, Rector.

ORGANS.

HENRY ERBEN, 172 CENTRE ST has constantly on hand CHURCH AND PARLOR ORGANS of Gothic and Grecian designs, of the following descriptions.

No. 1.—*A Swell Organ*, with 12 Stops, and two octaves of Pedals from 12 to 16 feet high, 10 feet 6 inches wide, 6 feet deep.

No. 2.—*A Swell Organ*, with 10 stops, and one and a half octaves of Pedal Keys from 10 to 13 feet high, 8 feet wide, 5 feet deep.

No. 3.—*A Swell Organ*, with 8 stops, 9 feet 6 inches high, 5 feet 9 inches wide, 3 feet 6 inches deep.

No. 4.—*A Swell Organ*, with 4 stops, 8 feet 6 inches high, 5 feet 4 inches wide, 2 feet 8 inches deep.

A large Grecian Mahogany-cased Organ, with 22 stops, two setts of keys and two octaves of Pedals, 21 feet 4 inches high 14 feet 3 inches wide, 8 feet deep.

A large Grecian Organ in a black walnut case, with 18 stops, two setts of keys and two octaves of Pedals, 18 feet 1 inch high, 12 feet 2 inches wide, 7 feet 6 inches deep.

Parlor Organs, with 3 stops, 6 feet 6 inches high, 3 feet 10 inches wide, 2 feet 3 inches deep.

For farther particulars, enquire at the Manufactory.

New York, August 4, 1849. tf

NEW ORGAN OF ANNUNCIATION Church, New York, Rev. S. Seabury, D. D. Rector.

At a meeting of the Vestry, held Oct. 2d, 1848, Floyd Smith, Esq., Chairman of Committee on the payment for the Organ, and approval of the same.

Reported. That after due examination by Messrs. C. D. Judah, and J. H. Cornell, whose report is appended, they recommend the acceptnace of the Organ, and move a vote of the Vestry commendatory of the instrnment, and of Mr. Jardine as the constuctor thereof.

"We report that the workmanship and material are of the best quality, which, combined with its *fine tone* and *perfect voicing*, renders the Organ, in all respects, an excellent and complete instrument, and that it is in all its details, faithfully and fairly made, and reflects much credit upon its maker."

The Committee offer the following resolutions.

1st. That this Vestry do hereby receive from Mr. Jardine the Organ built by him for the Church of the Annunciation, as being perfectly and completely finished, even beyond the requisites of the contract, and as being entirely satisfactory to this Vestry.

2d. That this Vestry, entertaining a high opinion of Mr. Jardine's competency as an Organ Builder, and having every reason to be well satisfied with the gentlemanly and very correct department of Mr Jardine in his intercourse with the members of this body while building the new Organ, take pleasure in recommending him to all persons who may require the services of an Organ Builder. Signed, FLOYD SMITH.

(This is an instrument of the largest class, containing 3 Ranks of Keys, 30 stops, and 2 stops of Pedal Pipes, both to CCC. sixteen feet.)

Mr. Jardine respectfully solicits orders, which will be most faithfully executed.

Organ Manufactory, 548 Pearl Street, New York.
Dr16,tf

CLERICAL TAILOR.

NELSON JARVIS would respectfully inform the Rev. the Clergy of New York, "and throughout the United States," that he has removed his establishment from No. 130 Broadway, to No. 120 Bleecker, corner of Wooster street—where he continues to make up Cassocks and Robes, in addition to the regular business of his profession; and will duly appreciate a continuance of those favors which he has so long received from them.

May 19

JOHN MACE, Sexton of the Church of the Mediator, (under the pastoral care of the Rev. Dr. Hawks,) and General Furnishing Undertaker, No. 75 Carmine street. Persons desiring information respecting the pews of the above church, which is now located in the large Chapel of the University, may obtain it by applying to the above, either at his office, during the week, or at the door on Sunday. July 28—1t$

☞ At Reduced Prices for Cash only ☜

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Scripture Reading Lessons for Young Children, Part I, $5 00 per hundred; Part 2, $6 00 per hundred; Part 3, $5 00 per hundred.

☞ A discount of 10 per cent. from the above prices is allowed to Sunday Schools, auxiliary to the Union, and to individuals purchasing to the amount of ten dollars.

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Simple Stories	"	12 "
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Charles Burton. A Tale	"	23 "
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PERIODICAL.

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☞ Address all orders for Books, and all remittances to
DANIEL DANA, Jr., Agent.
March 3, 1849. Church Depository, 20 John St.

EDUCATION IN SCOTLAND.—The Rev. James Mackay, M. A., of King's College, Aberdeen, (formerly Rector of a Parish in the Diocese of Connecticut, and now colleague and successor to the Very Reverend the Dean of Moray in the pastoral charge of St. John's Church, Inverness,) offers to receive a few pupils from America, to be trained under his own eye at the Royal Academy. This celebrated school, which was established in Inverness in 1792, is one of the most complete educational institutions in this country. The Head-Master, Dr. Steele, ranks with the ablest Mathematicians in Europe; and the other masters are all distinguished in their particular departments.

When the students are prepared for the University, they will have an opportunity (if desired) of attending the regular Curriculum at King's College, when they may graduate at the close of the fourth session. At the Scottish Universities, the length of each session never exceeds six months.

Mr. Mackay, if requested by parents or guardians, will take an annual tour with his pupils through the principal cities of Great Britain, varying the route each year. *Mr. M. resided for seven years in the United States;* and he has had long experience as a teacher.

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SCHOOL-BOYS—*Five Hundred Dollars*, per annum
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N. B.—These terms, payable half-yearly in advance, include boarding, washing, books, stationary, and *all fees* at School or College. Clothing and travelling expenses will, of course, be charged according to the actual amount.

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REV. JAMES MACKAY,
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Mr. Mackay takes the liberty of referring to the Right Rev. the Bishop of Moray, Priory, Pitteneveem; the Right Rev. the Bishop of Argyll and the Isles Duntroon Castle, Argyll-shire; and the Very Rev. the Dean of Moray, Deanery, Inverness;

Also to the Right Rev. the Bishop of Connecticut; the Right Rev. the Bishop of Maine; the Rev. Dr. Ducachet of Philadelphia; the Rev. Dr. Wainwright, of New York; and the Rev. Dr. Jarvis, the Rev. Dr. Croswell, the Rev. Dr. Meade, the Rev. Mr. Hallam, the Rev. J. L. Clark, the Rev. Mr. Cooke, the Rev. Mr. Coxe, the Rev. Professor Jackson, and the Rev. Mr. Everest, of the Diocese of Connecticut;

Also to Nathan Smith, Esq., New Haven, Conn; Robert Trotter, Esq., of the Royal Bank, Liverpool; and James Wilson, Esq., Banker, Inverness.

Inverness, Nov. 24, 1848—1y1tm.3tm4p

CHURCH SCHOOL FOR YOUNG LADIES, under the supervision of the Pastor of the Church of the Holy Communion, MISS AYRES, Principal. No. 54 West Twenty-first Street, New-York.

The Fall Term of this Institution will commence on the 18th of September, A Prospectus of the School may be obtained of the Rev. W. A. Muhlenberg, D. D., No. 110 Twentieth Street; of Messrs. Stanford & Swords, No. 139 Broadway; and at the Depository of the Sunday School Union, No. 20 John Street.

REFERENCES:

L. M. Hoffman, Esq., J. H. Swift, Esq., W. F. Cary, Esq., Govr. M. Wilkins, Esq., W. H. Aspinwall, Esq., R. B. Minturn, Esq., Murray Hoffman, Esq., Hamilton Wilkes, Esq. Sept. 2—tf